NIHIL OBSTAT

An exhibition of banned, censored & challenged books in the West ~ 1491-2000

שני בני אדם שהיו בעיר אחת ואחד היה חייב לנכרי הרבה וחפץ לברוח
[redacted] שאין לו במה לפרוע אם יודע שחבירו ירא שמים שלא יגלה לנכרי
יאמר לו אני רוצה לברוח כי אני חייב ואומר אני [redacted] אפילו עליך תבא קודם שתברח
אבל אם ידחקו נכרי' יהודים שהמירו הדת אם יכול לברוח יברח ולא יעכב כי בכל עת
חונה יהודי שהיה יושב על המכסים אם היה קצוב כך וכך לקחת ולקח יותר מן
הראוי לבסוף ירד מנכסיו וכן לענין מטבע לפי שרבים מקללים אותו · תכ"ו

רע אף על פי שאמרו מותר לשנות בדברי שלום אם יבא גוי או יהודי
ויאמ' לאדם תלוה לי מעות ואינו מלוה לו ברצון כי ירא פן לא יפרע
לו אינו יכול לומר אין לי כי מה שאמרו שמותר לשנות בדברי שלום זהו בשכבר עבר
הדבר · תכ"ז

כתיב ושם אלהים אחרים לא תזכירו לא ישמע על פיך וסמיך ליה שלש
רגלים תחוג לי בשנה למה הקישן לומר לך שלא יאמר ישראל לנכרי
אני אלוה לך עד יום [redacted] פלוני ועד יום של אותו קדם אלא יאמר עד כך וכך
שבועות דכתיב ושם אלהי' אחרי' לא תזכירו ותזכרו מתרגמינן לאחרי' להזכירם ולא תשביעו
אחרים בשמם וכתיב ולא תקראי לי עוד בעלי והסירותי את שמות הבעלים מפיה
ולא יזכרו עוד בשמם ואפילו שם [redacted] שקורים [redacted] לא יזכור ישראל · ולא יאמר לנכרי
באמונ' שים לאהיך ולא יאמ' אני משביעך על אמונתך ולא יאמ' לגר שם [redacted] אפי' להתלוצץ
בה ולא יעביר בשמם . ולא ישבע ביהדות שלו ולא יאמר אדם כשהוא רוצה לישבע לגוי
השבע לו באלהותו לשקר גם זה לא יעשה . ואל יחשוב אדם לעשה [redacted]
[redacted] כיון שהוא לבשר כך אם יאמר [redacted]
יברכך או יהיה עמך אל יענה היהודי אמן כי כונתו על [redacted] אבל אם יאמר אלהיך
או הבורא יברכך או יענה אחריו אמן · תכ"ח

איד של ע"ז

אידם מיכאל
ע"ז

בזוי לע"ז ואתין
עליו או מעשה טוב

אם יש פיוט שעשה [redacted] ונראה לישראל שהוא שבח שם
לא יאמר אותו בלשון קדש להקב"ה בה ואם יש איש שאומר אדם מאשתו
מאיש פלוני אל יזכור אדם את החמור בפני חומדו · תכ"ט

אם ספרי [redacted] שיש בהם תפלה [redacted] ונתחקו לא יכתוב עליהם אפילו
אגרת או כתב על משכון ואם יש טבלאות של ספריהם לאדם אל
יקשרם לספרי ישראל · אם יש כ"ד ספרים שכתבו מין ולא הזכיר בו שם [redacted]
ולא שם קדש לא יגניזנו עם שום ספרי ישראל כי לא ינוח שבט הרשע על גורל
הצדיקים אם יש [redacted] שרוצה לעשות פיוט [redacted] שרוצה לעשות לעבירה ואומר
ליהודי אמור לי בנגון נעים שאתם משבחים בו [redacted] אל יאמר לו שלא יבא על ידו ·
ת"ל

לע"ז או נכרי
לאלהיכם

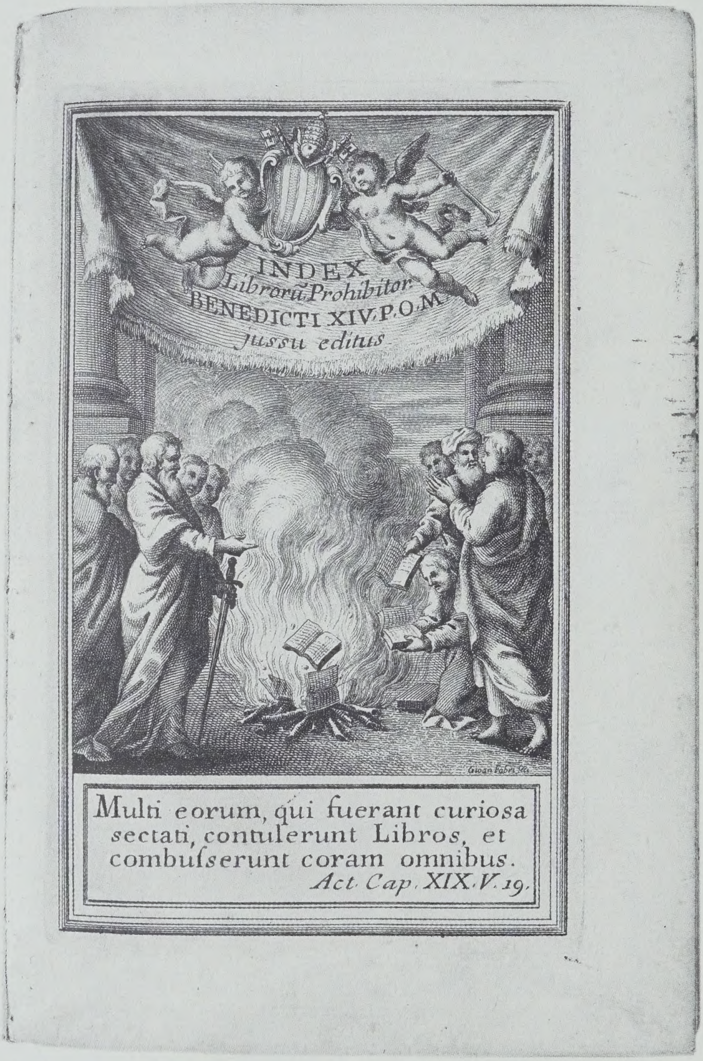
רוב בני אדם שיש להם עסק עם [redacted] אינם עשירים עד
יום מותם כי לא יאריך עושרם עד סוף ימיהם לפי שמספיקים
להם [redacted] ועוד עוברים על ולא תביא תועבה אל

בחונים תלאצי
ע"ז

תשקיצ'

NIHIL OBSTAT

RB267622



INDEX
Librorũ Prohibitor.
BENEDICTI XIV. P.O.M.
jussu editus

Giovan Fabri sc.

Multi eorum, qui fuerant curiosa
sectati, contulerunt Libros, et
combuſserunt coram omnibus.
Act. Cap. XIX. V. 19.

Added engraved title page from the *Index librorum prohibitorum* (Rome, 1758).

NIHIL OBSTAT

An exhibition of banned, censored & challenged books in the West – 1491-2000

Exhibition and catalogue by Pearce J. Carefoote
with an introduction by Alberto Manguel

The Thomas Fisher Rare Book Library, University of Toronto

24 January-29 April 2005

ISBN 0-7727-6051-9

Catalogue and exhibition by Pearce J. Carefoote
General Editor Anne Dondertman
Exhibition installed by Linda Joy and John Toyonaga
Digital photography by Jim Ingram and Bogda Mickiewicz
Catalogue designed by Stan Bevington
Catalogue printed by Coach House Press, Toronto

Front cover: detail from the *Index librorum prohibitorum* (Rome, 1758).
Back cover: Woodcut from Dante's *La commedia* (Venice, 1491).
Inside cover: A 1537 or 1538 copy of Judah ben Samuel's *Sefer ha ḥasidim* printed in Bologna by Avraham ha-Kohen.

LIBRARY AND ARCHIVES CANADA CATALOGUING IN PUBLICATION

Thomas Fisher Rare Book Library
Nihil obstat : an exhibition of banned, censored & challenged books in the west, 1491-2000 : exhibition and catalogue / by Pearce J. Carefoote.

Exhibition held at Thomas Fisher Rare Book Library, 24 Jan.-29 April 2005.
Includes bibliographical references.
ISBN 0-7727-6051-9

1. Prohibited books--Bibliography--Exhibitions. 2. Challenged books--Bibliography--Exhibitions. 3. Thomas Fisher Rare Book Library--Catalogs. I. Carefoote, Pearce J., 1961- II. Title.

Z1019.T48 2005 016.098'1 C2004-907021-5

Table of Contents

Foreword 7

Introduction 9

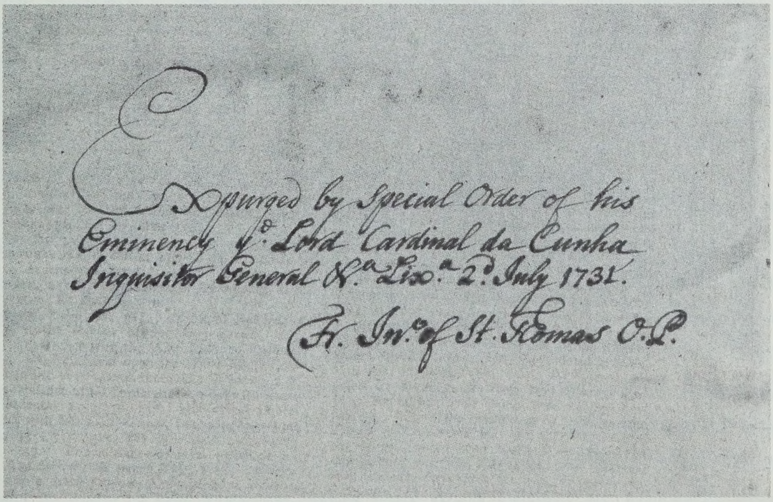
The Banning of Books: A Primer 13

Books of Religion and Science 31

Books of Politics and Philosophy 53

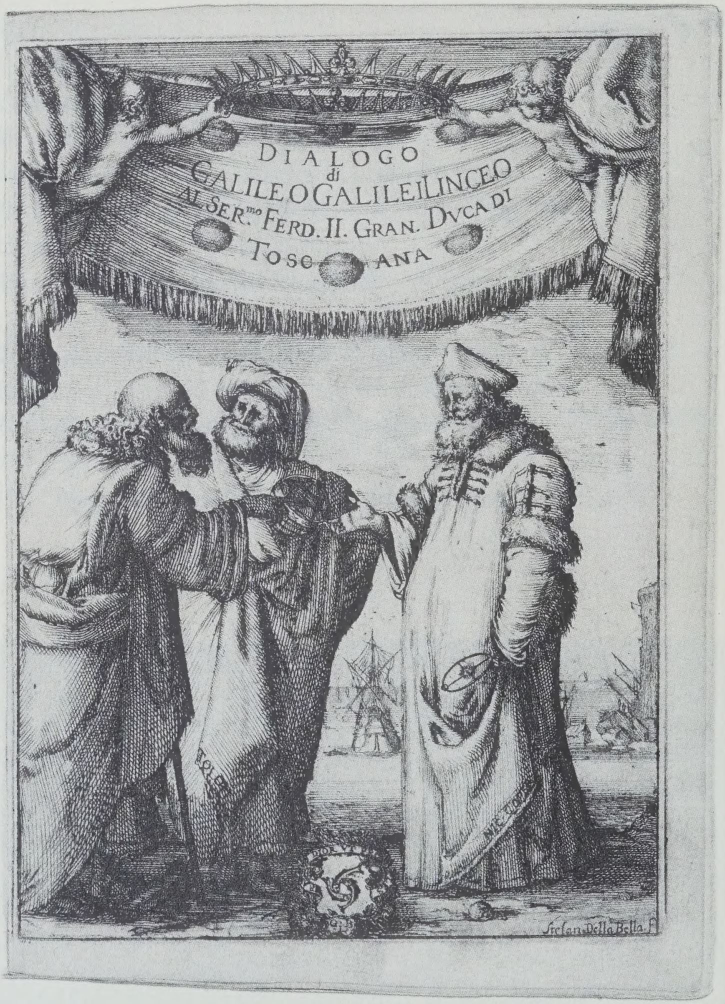
Books as Threats to the Social Order 71

Challenged Books – Canada and Canadians 89



Expurged by Special Order of his
Eminency ye Lord Cardinal da Cunha
Inquisitor General &c. Lix.a 2d. July 1731.
Fr. Jno. of St. Thomas O.P.

Manuscript note on the end leaf of Sir Ralph Winwood's *Memorials of State* (London, 1725).


DIALOGO
di
GALILEO GALILEI LINCEO
AL SER.mo FERD. II. GRAN. DVCA DI
TOSCANA
Stefan. Della Bella. F.

Added engraved title page from Galileo's *Dialogo sopra i due massimi sistemi del mondo tolemaico e copernicano* printed by Landini in Florence in 1632.

Foreword

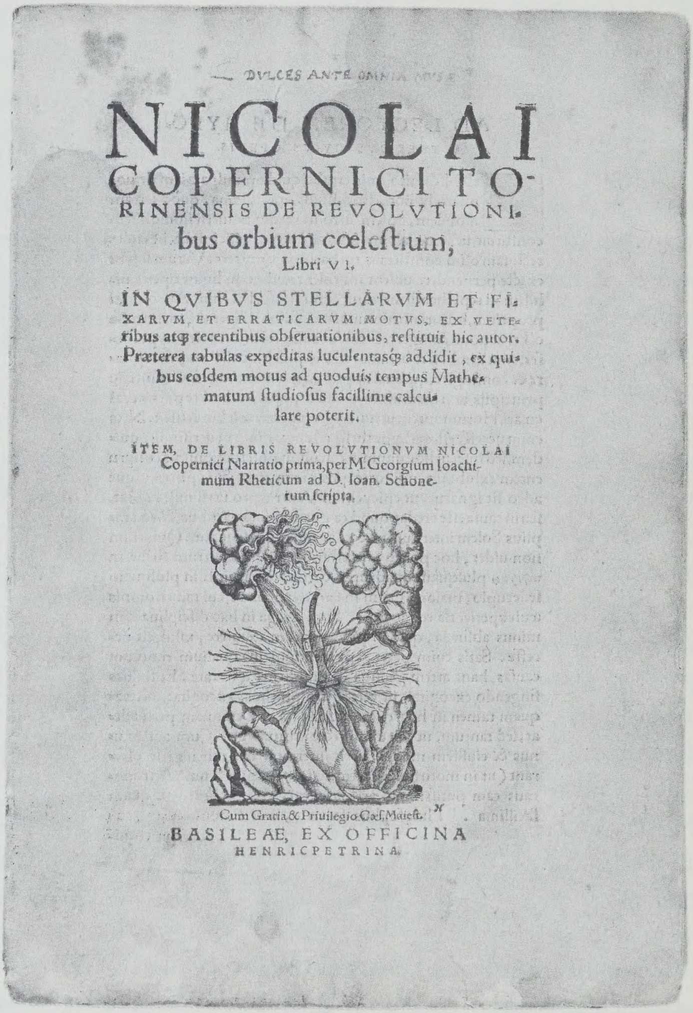
Censorship, like forgery, is as old as literature itself and has actively engaged the attention of society since ancient times. It has also spawned a considerable literature of its own, from Milton's impassioned "potencies of life" to Judge Woolsey's famous decision to allow the populace of the United States freely to read *Ulysses*. Lest we assume, however, that society now possesses an absolute freedom to read and that the dark deeds of censorship and suppression are things of the past, this exhibition provides a sobering reminder that the urge to ban books is still very much alive. Both *The Handmaid's Tale* and *Harry Potter and the Philosopher's Stone* find a place here.

This exhibition and catalogue began as a project for my course, "Rare Books and Manuscripts" in the Fall term of 2001. P.J. Carefoote produced for me one of the most stimulating, imaginative, and coherent papers I have received in over thirty years of teaching and the Fisher Library was fortunate enough to hire him upon his graduation. He thus became a respected and valued colleague and it seemed only natural to have his paper, revised and expanded, transformed into a real exhibition, utilizing the great range and depth of the Fisher Library's collections. As often happens when a knowledgeable researcher examines our collections from a fresh perspective new and fascinating strengths are revealed and even the classic texts with which we are all familiar shine with a new light.

Five hundred years are here represented, from Dante's *Commedia* of 1491 to recent works of Canadian fiction. It includes, of course, not only works of imaginative literature but books of science, religion, philosophy, politics, economics, and history and reminds us that the three traditional reasons for suppressing books; heresy, sedition and obscenity can be interpreted to include books of almost any kind. It provokes and challenges all of us who wish to continue our life-long education in an untramelled way.

It is, as always, a pleasure and privilege to acknowledge the support of the Friends of the Thomas Fisher Rare Book Library for this exhibition and catalogue, and it is especially gratifying to welcome the Introduction by Alberto Manguel.

Richard Landon, Director



— DVLCES ANTE OMNIA MVSE

NICOLAI
COPERNICI TO-
RINENSIS DE REVOLVTIONI-
bus orbium cœleſtium,
Libri VI.

IN QVIBVS STELLARVM ET FI-
XARVM, ET ERRATICARVM MOTVS, EX VETE-
ribus atq; recentibus obſeruationibus, reſtituit hic autor.
Præterea tabulas expeditas luculentasq; addidit, ex qui-
bus eoſdem motus ad quoduis tempus Mathe-
matum ſtudioſus facillime calcu-
lare poterit.

ITEM, DE LIBRIS REVOLVTIONVM NICOLAI
Copernici Narratio prima, per M. Georgium Ioachi-
mum Rheticum ad D. Ioan. Schone-
rum ſcripta.

Cum Gratia & Priuilegio Cæſ. Maieſt.

BASILEAE, EX OFFICINA
HENRICPETRINA.

Title page from Copernicus' *De revolutionibus orbium coelestium* printed in Basel in 1566.

Ice in the Hands of Children

> "We scorn the blindness of those who believe that with an arrogant act even the memory of posterity can be extinguished. In fact, the sentence increases the prestige of the noble spirits they wish to silence, and foreign potentates, or those others who have used similar violence, have obtained nothing by this act other than shame for themselves and lasting fame for their enemies."
>
> Tacitus, *The Annals*

After the events of 9/11, in the climate of fear created in the United States, the FBI took it upon itself to invigilate the reading material of its citizens and demanded that the public libraries of the country alert them to any readers borrowing books which, according to them, might be regarded as subversive literature. Most libraries refused, arguing obvious infringement of civil liberties. Leaving aside the abuse implicit in such a demand, the FBI's request implied two assumptions regarding the relationship between readers and their books: the first, that a book is, to a certain degree, its reader's self-portrait, a somewhat partial mirror of the mind that explores it, a clue to its reader's beliefs; the second, that it informs, instructs and seduces that portrayed mind with that which it might otherwise not possess. In other words, as a reader, my experience defines my books and my books lend me my experience. It is this mutual exchange that the censors suspect, fear and attempt to stop.

They are hardly ever successful. Suppressed books tend to reappear smuggled across borders and through prison walls; censored books find their voice again under different covers and other skies; banned books acquire all the hallowed importance due to any victim, and even those readers who would not have been aware of them before the official condemnation, now suspect them to contain the wisdom of forbidden apples. Censors have not read Stevenson or they would know that "if a thing is wrong for us, we should not dwell upon the thought of it; or we shall soon dwell upon it with inverted pleasure." From the earliest times, censors have unceasingly provided us with such inverted pleasures.

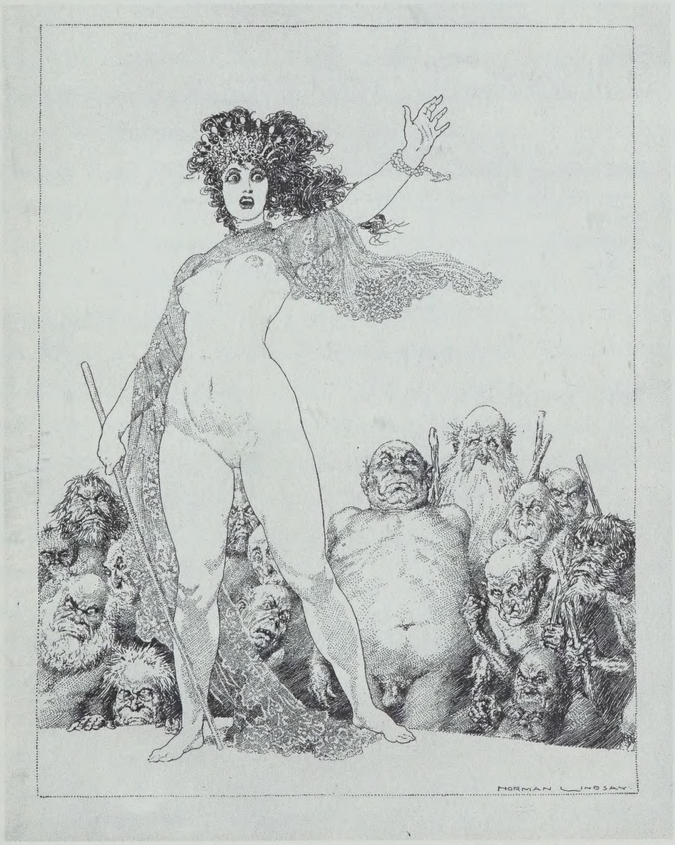
Neither do censors realize that their task is, to a degree, superfluous. Every library, every ordered choice, every catalogued realm of the imagination, sets up a tyrannical hierarchy against the more generous dream of a literature created by everyone and belonging to no one. Every library is, in fact, exclusionary, since its selection, however vast, leaves outside its walls endless shelves of writing that, for reasons of taste, knowledge, space and time, have not been included. Every library casts its own shadow library. If every book is, as we have acknowledged, a reflection of its reader, it is also the reverse image of that which its reader is not, and cannot be. The truth is that, even within the strictest circumscriptions, any choice of books will be vaster than its label and an inquiring reader will find danger (salutary or reprehensible) in the safest, most invigilated places. Our mistake, perhaps, has been to look upon a library as an all-encompassing but neutral space. Any library is, by definition, the result of a choice, necessarily limited in its scope. And every choice censors another, the one not made. The act of censorship parallels endlessly the act of reading.

Will books always exist under such uncertainties? Perhaps not. It may be that the virtual libraries, if they become technologically resilient, may circumvent some of these threats: space would no longer justify culling, since cyberspace is practically infinite, and censorship would no longer affect the majority of readers, since a censor, circumscribed to one administration and one place, cannot prevent a reader from calling up a forbidden text on a faraway screen, beyond the censor's rule. And, as we know, even paper and ink can survive the death sentence, as happened with a few words from a lost play by Sophocles, banned, censored or merely condemned to oblivion. Tom Stoppard tells the story: "In the Dark Ages, in Macedonia, in the last guttering light from classical antiquity, a man copied out bits from old books for his young son, whose name was Septimius; so we have one sentence from *The Love of Achilles*:

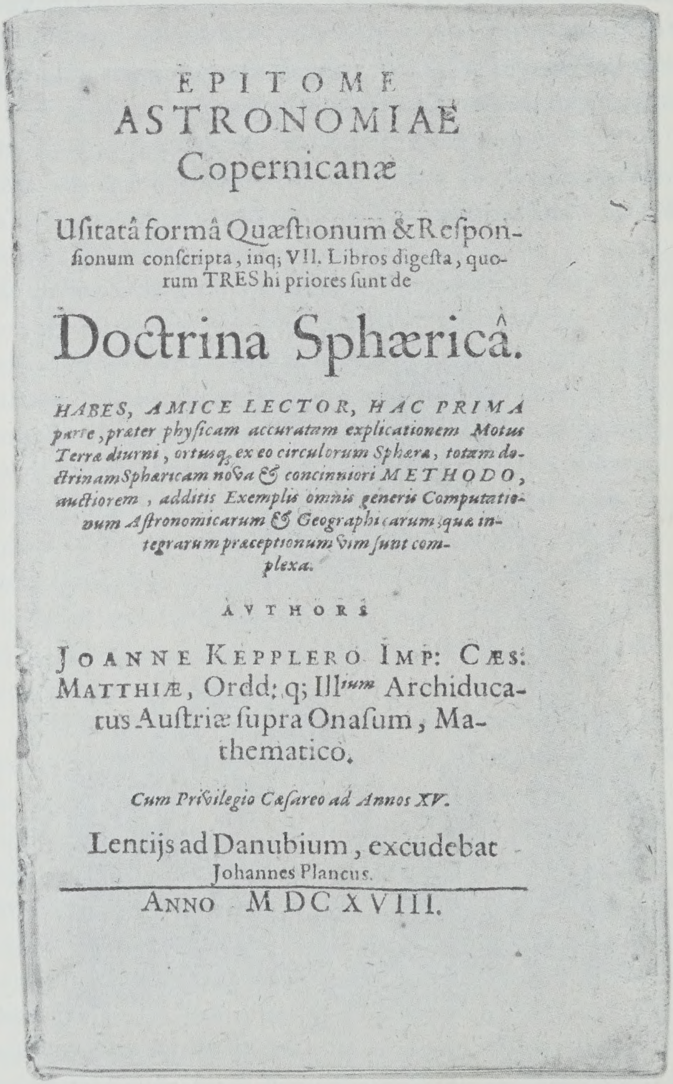
'Love', said Sophocles, 'feels like the ice held in the hand by children.'" To explain the fleeting nature of love, a man resorted to the enduring nature of words.

Ice in the hand of children. I trust that book-burners' dreams are haunted by such a modest proof of the book's survival.

Alberto Manguel,
Mondion, 27 October 2004.



One of Norman Lindsay's illustrations for Aristophanes' *Lysistrata* from the Sydney 1925 edition published by Fanfrolico Press.



EPITOME
ASTRONOMIAE
Copernicanæ

Uſitatâ formâ Quæſtionum & Reſponſionum
conſcripta, inq; VII. Libros digeſta, quorum
TRES hi priores ſunt de

Doctrina Sphæricâ.

HABES, AMICE LECTOR, HAC PRIMA
parte, præter phyſicam accuratam explicationem Motus
Terræ diurni, ortusq; ex eo circulorum Sphæra, totam doctrinam
Sphæricam nova & concinniori METHODO,
auctiorem, additis Exemplis omnis generis Computationum
Aſtronomicarum & Geographicarum, quæ integrarum
præceptionum vim ſunt complexa.

AVTHORE

JOANNE KEPPLERO IMP: CÆS:
MATTHIÆ, Ordd: q; Ill^{ium} Archiducatus
Auſtriæ ſupra Onaſum, Mathematico.

Cum Privilegio Cæſareo ad Annos XV.

Lentijs ad Danubium, excudebat
Johannes Plancus.

ANNO MDCXVIII.

Title page from Keppler's *Epitome astronomiae copernicanae* (Linz, 1618).

The Banning of Books: A Primer

> *"Who kills a man kills a reasonable creature, God's Image; but he who destroyes a good Booke, kills reason itselfe, kills the Image of God, as it were in the eye."* (Milton, *Areopagitica*)

Whether it is the Hammurabi Code or the Rosetta Stone; the Bible or the Qur'an; Augustine's *Confessions* or Laurence's *The Stone Angel* – the printed word remains the last witness to a human idea, whether good or ill. When that printed word challenges the norms of a given community, it has traditionally run the risk of condemnation, and history is replete with many such examples, a number of which are detailed in this catalogue. By definition, censorship is "the removal, suppression, or restricted circulation of literary, artistic or educational materials — of images, ideas and information — on the grounds that these are morally or otherwise objectionable in the light of standards applied by the censor."[1] The problem with this definition, however, is that those standards are variable depending on the principal players, the places, and the times though the end result remains the same: argumentation is replaced by conformity. Historically, book banning has occurred in one of two forms: either by being censored at the beginning so the work never sees the light of day, or the publication, sale and transport of the work are subsequently declared illegal. The second has been the most common practice in the West since about 1720.[2]

History

The tradition of censorship and banning is an enduring one. As long ago as the fifth century before Christ, Socrates found himself on the wrong side of the censor's wrath. Not only were his writings challenged, so too was his very life. The focus of this catalogue, however, is on the more recent challenges to literary works by the so-called "modern world" which began in the late fifteenth century. Censorship, which was common enough before, certainly did not cease with the close of the Middle Ages. In fact, the twentieth century probably saw more challenges to authors and their works than any other century in history.

The most effective censorship campaign in the West was undertaken by the Roman Catholic Church beginning in the sixteenth century and lasting until the twentieth. For Catholicism, the new printing press was indeed a double-edged sword. The hierarchy perceived that it could help the Church disseminate her message more effectively than any other instrument previously available; but it also recognized that the press could also threaten her previously uncontested domination over thought and belief. Pope Paul IV authorized the first *Index Librorum Prohibitorum* (or *Index of Forbidden Books* as it came to be known in the English-speaking world) in 1557. The 1564 edition first confirmed that all books condemned by the Holy See before 1515 remained under the ban. Added to these, however, were the works of the "heresiarchs", a title previously reserved for the likes of Arius and Pelagius, but now applied to Luther, Zwingli and Calvin.[3] The *Index* was conveniently arranged alphabetically and hierarchically, so that one could easily recognize which condemned authors belong to the *prima classis* or to the less ominous *alteri.*

Later in the sixteenth century, the Holy Office developed a variation on this book known as the *Index Librorum Expurgatorum.* Its purpose was to assist librarians in the partial censorship of works by otherwise orthodox authors by indicating the exact page numbers and sentences to be expurgated from the offending text using a black ink pen.[4] Without these required emendations a work could not have remained in circulation in the Catholic world. The ink which was used to obliterate the offending passages was often highly acidic and did a more thorough job of eliminating text than even the censors had envisioned by destroying the page itself. The Spanish 1667 edition of the *Index Librorum Expurgatorum* in this exhibition is opened to the numerous works of Desiderius Erasmus which contained suspect ideas requiring censure. Accompanying it is a copy of the fourth and fifth volumes of *Omnia quotquot extant Diui Ambrosii Episcopi Mediolanensis opera* (Basileae : Froben, 1538) on loan from the Centre for Reformation and Renaissance Studies at Victoria College at the University of Toronto.

The brief essays written by Erasmus to introduce St Ambrose's own words have been censored in accordance with the *Index* in a most beautiful manner using watercolours and stylized Renaissance frames.

The last edition of the *Index Librorum Prohibitorum* was issued in 1948. According to Canon Law, if an author's name appeared in its pages then no layman was allowed to read or even possess the work without the special permission of legitimate church authority. Even when permission was obtained, it was granted only for single books and then in urgent cases.[5] The *Index* remained in effect until 1966, and had its apologists almost right up to the day it was abolished. As one Catholic author wrote in the late 1950s, "the Church has the duty of preserving the deposit of faith, and one means of doing this is to examine and censor books on faith and morals before their publication and to condemn harmful books already published. Vast fields of literature, such as fiction, poetry, and drama, generally do not need ecclesiastical approbation, although some many not be read because of their violation of moral principles."[6]

The 1917 *Code of Canon Law* formally enunciated the legislation on this point in two different canons. The first asserted that "the right and duty to forbid books for a just cause belongs not only to the Pope for the whole Church, but also to particular councils and the local Ordinaries for their respective subjects,"[7] placing the power to ban literature firmly in the hands of individual bishops throughout the world. The second canon was the more noteworthy of the two and began by declaring itself so. "This canon is the most important standard of measurement in ecclesiastical book legislation, and serves as a guide by which all publications are to be judged."[8] The challenged works fell into the following twelve categories:

i. Any version of the Bible emanating from a non-Catholic source;
ii. Books or pamphlets concerning visions, not given previous approbation;
iii. Editions of liturgical works which have been altered;
iv. Books spreading knowledge of spurious Indulgences;
v. Pictures of Christ, the Virgin, angels, and saints not in harmony with the spirit and decrees of the Church;

vi. Books of any writer championing heresy or schism;
vii. Books which avowedly attack religion and good morals;
viii. Books by non-Catholics on religion, unless they contain nothing contrary to the Catholic faith;
ix. Books which attack or ridicule the faith; defend condemned errors; diminish the fervor of worship; seek to undermine ecclesiastical discipline; aim to insult ecclesiastical authority or the clerical and religious state;
x. Books which teach superstition, fortune telling, divination, magic, communication with spirits;
xi. Books of the Masonic order and similar sects;
xii. Books which discuss or describe obscene matters or defend the lawfulness of dueling, suicide or divorce.[9]

The *Index* was clearly the most pervasive censorial device of modern times. In the 42nd edition issued in 1948 there were prohibited 4126 books; 1331 of these were from the seventeenth century or earlier; 1186 from the eighteenth century; 1354 from the nineteenth century and 255 from the twentieth.[10] It is still technically necessary for a Catholic author to obtain a *nihil obstat* (confirming that there is nothing objectionable in the work) from the diocesan Ordinary before publishing any book on a religious subject, as the 1983 *Code of Canon Law* stipulates:

> *§1. In order for the integrity of the truths of the faith and morals to be preserved, the pastors of the Church have the duty and the right to be vigilant lest harm be done to the faith or morals of the Christian faithful through writings or the use of the instruments of social communication; they likewise have the duty and the right to demand that writings to be published by the Christian faithful which touch upon faith or morals be submitted to their judgment; they also have the duty and right to denounce writings which harm correct faith or good morals.*
>
> *§2. The bishops as individuals or gathered in particular councils or conferences of bishops have the duty and right mentioned in §1 with regard to the Christian faithful committed to their care; the supreme authority of the Church has this duty and right in regard to the whole people of God.*[11]

One of the many problems with religious censorship in general (and for the *Index*'s authors in particular) is that it came to represent a veritable "Who's who" of great authors.[12] Until relatively recently, the Church's control of books was almost exclusively over those deemed heretical or antithetical to the prestige of the clergy. Once the Church attempted to exercise influence over sexual publications (from the nineteenth century onwards) it lost even more ground.[13] With the censure of Swiss theologian Hans Kung in the 1970s and 1980s, however, the Roman Church has somewhat returned to its earlier tradition of theological censorship.

The banning of books was not strictly the purview of the Roman Catholic world. After the Reformation, Henry VIII entrusted the censorship of literary works to the Court of Star Chamber. His daughter Elizabeth conferred similar powers upon the Archbishops of Canterbury and York. In effect, no book was to be published in the realm without their consent. Indeed, the punishment for slandering, reproaching or dishonouring the Queen's Majesty according to "An Act Against Seditious Words and Rumours" was the removal of the right hand, a practice which had diminished significantly by the seventeenth century.[14] While the Tudor monarchs were principally concerned with political texts, authorities became increasingly preoccupied with the moral tone of translated works, especially those coming from Italy. One of these was Painter's *Palace of Pleasure* which Shakespeare and his peers used to develop their plays. Indeed, in the late sixteenth century it was observed that "ten sermons at Paul's Cross do not so much good for moving men to true doctrine, as one of those books do harm, with enticing men to ill living."[15]

Censorship increased with the accession of the Stuarts, especially under Archbishop Laud. In 1637, in order to mitigate foreign influence in Britain, it was decreed that books could not be imported into England without a catalogue first being submitted either to the Archbishop of Canterbury or Bishop of London.[16] Cromwell was no more tolerant than his Tudor and Stuart predecessors. Under his leadership, Parliament extended its censure to any publications which promoted the old Anglican episcopal structure. After the Restoration, the Licensing Act of 1662 received royal assent and was directed at "heretical, seditious, schismatical or offensive books or pamphlets."[17] The Statute expired in 1695 under William and Mary and nothing like it was ever enforced again in Britain except in wartime.[18] Besides Parliament, the universities also took an active role in local censorship, perhaps best exemplified in the University of Oxford's *Judgment and Decree against Certain Pernicious Books and Damnable Doctrines* of 21 July 1683. Reflecting the concerns of Charles II, the Convocation's focus was on those books and authors that sought to undermine either the right of kings or the privilege of the Church of England. Their decree required that works by Hobbes, Milton, Baxter, Goodwin, Knox, and Buchanan (among others) be "publicly burnt, by the hand of our Marshal in the court of our Scholes".[19]

Censorship history begins in North America with Roger Williams' *The Bloudy Tenent of Persecution*, published in London in 1644. Williams, founder of Rhode Island and the Baptist Church in America, was expelled from the Puritan community of Massachusetts in 1635 for (among other things) advocating religious tolerance.[20] He argued against the collective wisdom of the day "that it hath been the common way of the Father of Lights, to inclose the Light in his holy Truths, in dark and obscure, yea and ordinarily in forbidden Books."[21] Such seditious and heretical opinion saw all copies of his treatise burned in London in August of 1644 and banned throughout the American colonies. Indeed, the Commonwealth of Massachusetts did not actually rehabilitate Williams until 1936.[22] Each of the various British colonies was empowered to censure works published within its borders, reflecting the assorted political or religious biases of the settlers themselves. In 1664, for example, *The Imitation of Christ,* attributed to the mediaeval mystic Thomas à Kempis, was proscribed in Puritan Massachusetts. Although it was perhaps the most perfect expression of that personal "religion of the heart" which inspired much of the Reformation itself, it did not meet publication standards since it was written by a "papist".[23]

After the American Revolution, the passage of the First Amendment guaranteed freedom of speech and the press. That constitutional assurance seemed to fulfil Roger Williams' dream of a society free from censorship, but such was not to be the case for long. In 1873 the "Comstock Law" or Federal Anti-Obscenity Act ostensibly banned the sale of items published to promote contraception in the United States. Under its rather broad interpretation, however, the law also saw the confiscation of great works of literature such as *Lysistrata, Canterbury Tales* and *The Arabian Nights.*[24] The Comstock Law was eventually abandoned in the 1930s. In spite of this and the fact that under the First Amendment, "there is no recognized exception that would permit the suppression of material because someone doesn't like it or finds it offensive or disagreeable,"[25] challenges to literature continue to the present day, especially in American public schools and libraries.[26] Neither has Canada been spared the censor's pen, especially as wielded by the federal Customs department as shall be examined in the fourth section of this exhibition.

The singularly iconic moment in modern literary censorship, however, was without doubt the great mass burning of books undertaken by the Nazis before and during World War II. The first large-scale book burning took place on 10 May 1933 when 25,000 volumes by Jewish and other "seditious" writers were burned in Berlin's Opernplatz. Among the authors whose works were sacrificed to the flames were Marx, Freud, Helen Keller, Hemingway, Trotsky, Lenin, Stalin, Thomas Mann, Einstein and, curiously, the great composer Felix Mendelssohn whose grandfather had converted from Judaism to Protestantism in the eighteenth century.[27] Unhappily, the conflagration did not immediately galvanize the rest of the world against the threat to freedom of thought that would bring the world to the brink of destruction six years later. After the Allied victory censorship enjoyed renewed vigour in the West owing to the perceived Communist threat of Soviet Russia. This new political reality also helped to shift the focus of censorship away from the more traditional religious and moral concerns to those of affairs of state.[28]

The Status Quaestionis*: Arguments against Censorship*

No less a mind than John Milton declared censorship to be "a gross, conforming stupidity, a dark and dead congealment of wood and hay, and stubble forced and frozen together."[29] A non-conformist himself, he realized that it was his freedom to challenge old ideas with new, uncomfortable ones that had helped to bring the Reformation in England to its apex under Puritan leadership. As he argued in the *Areopagitica*, to suppress ideas was to suppress the very spirit of reform itself. He would certainly have agreed with later apologists who fought for freedom of thought on the grounds that "no hypothesis has been laid to rest by suppressing it. The only way to kill a bad idea is by exposing it and supplanting it with better ones."[30]

History has consistently proven that censoring new ideas does not ultimately hinder the development of thought. In the theological world, for example, one need only look at the lives of Thomas Aquinas and Teilhard de Chardin to recognize the futility behind the censure of these great Catholic theologians in their own day.[31] The same could be said for a vast array of novelists, politicians, philosophers, and economists. Should the censor actually succeed in his or her appointed duty the literary world would become a moribund place indeed. George Bernard Shaw, reflecting on this dismal prospect, maintained therefore that "censorship ends in logical completeness when nobody is allowed to read any books except the books nobody can read."[32] Yet modern societies continue to appoint censors as watchdogs for community standards, even though it is increasingly held by many in the West that "the tyranny of the majority isn't good enough in a democracy."[33]

Like Prohibition, "censorship produces a technique for evasion and hypocrisy" on both sides of the argument.[34] When a book cannot be otherwise legally obtained, it almost always generates an underground market. James Joyce's *Ulysses* is perhaps the best example of the lengths to which people will go to obtain forbidden fruit. In the 1920s, when the book was banned in the United States, contraband copies were rowed across Lake Ontario into the hands of the New York intelligentsia. On the government side, tactics were equally as questionable. In the United States, for example, the strategies employed to demonstrate the inappropriate nature of a given book were often less than honest. "Proof-texting", or the selection of passages out of context, was accepted as evidence in courts for many years. Since entire works could not legally be read into the record owing to their alleged "obscene" or "seditious" content, jurors would listen only to the salacious passages and then vote on whether to condemn the work based on that narrow reading. It is not surprising that critics decried the practice, declaring that "censorship creates a society based on half-truths, surprised to discover that Noah, besides being good at building arks, got drunk on occasion."[35] In 1933 this practice was finally outlawed in New York and from that point on, to be proven obscene one had to show that a work had absolutely no literary merit as a whole — and not just proof-text passages.[36] Proof-texting, however, remains popular with many parent groups that object to the presence of certain books on school curricula in both Canada and the United States.

The presumption of censorship is that members of a society would be harmed should they make informed choices for themselves. In essence, it is based on a very élitist premise that the uneducated masses stand in need of protection. Recent studies have demonstrated that this tactic was a part of the arsenal deployed by the upper classes to "manage" the lower classes once the Industrial Revolution had freed the workers from traditional religious and hierarchical restraints.[37] "I never heard a prosecutor or a condemning judge announce that *his* moral fibre had been injured by the book in question", one author writes. "It was always someone else's moral fibre for which anxiety was felt. It was 'they' who would be damaged."[38] Today, however, "they" have long learned to deal with life "among those dark satanic mills".[39] If this patriarchal theory was ever valid, it is certainly more difficult to support in an era when the vast majority of the population in the West at least holds high school diplomas and is more technologically competent than any other generation in history. Such censorship, rather than advancing society runs the risk of making it retrograde. Reflecting on this phenomenon, Donelson maintained that

> *...protected innocence of any group all too easily becomes a defence of ignorance and only slightly extended becomes its own philosophical rationalization for prolonged ignorance. Ignorance is not only powerless to fight evil or defend good. Ignorance inadvertently becomes evil's ally against good. That is the heritage moral censors leave behind, and I hope it lies heavily on their consciences.*[40]

History shows that the orthodox ideas of one era often become the myths of the next. On the basis of the Jewish and Christian scriptures, for example, it was once believed that slavery was justified and that women were the chattel of their husbands and fathers. On the basis of Ptolemy it was believed that the sun, planets and stars circled the earth. If such orthodox misinformation had not been challenged by many of the authors whose works are in this exhibition, ignorance would indeed have reigned and society would never have advanced. The plea of liberal science to challenge such ideas freely and without fear of condemnation is based on the belief that criticism contains within itself the cure for society's woes, and should not be confused with the disease.[41]

A further problem with censorship is its subjectivity. The creation of a standard for what should be deemed "objectionable" will always be subject to someone else's opinion. Even when it reflects "community standards", critics argue, how can one truly determine what is a "good" or "bad" idea without once again being subject to the tyranny of the majority? "When do you see a viewpoint as a viewpoint?" one author asked. "When you don't agree with it. When is a viewpoint not a viewpoint? When it's yours."[42] In most of the West censorship and book banning can still occur if it can be proven that the work exhibits prurient interest, is obviously offensive or lacks social merit.[43] As with the discrimination between good and bad ideas, judging what constitutes prurient appeal or patent offensiveness, however, is almost entirely subjective. Some critics today argue that if the standard for evaluating literature were its *social* value, then a relatively objective test could be devised as long as qualified scholars were willing to testify to the worth of a book.[44] The inherent difficulty here, however, is determining what constitutes a "qualified scholar". In essence, changing the name would not change the function.

Present and Future Challenges

In recent years, the motives for censorship have principally included the protection of family values, partisan views, and/or religious and minority rights.[45] It is interesting to observe, however, that challenges to literary freedom no longer come exclusively from the right of the political spectrum. Of course, there continue to be objections raised on the traditional grounds of obscenity and blasphemy; but on the left challenges have increasingly to do with what is euphemistically called "political correctness". Both have one thing in common, however; they are directed at limiting access to works that do not represent the philosophy of one or other special interest group.

The Right

Most challenges from the right today are to the educational books found either on school curricula or in public libraries. The majority of such objections are made by conservative or fundamentalist political and religious groups.[46] Certain terms must be defined here before proceeding further. Most schools and libraries are subject to selection committees which should not be confused with censors. "Selection" involves a familiarity with the widest variety of available choices and a clear grasp of the educational purposes to be fulfilled. In teachers' colleges and library schools professionals are trained in such discernment. As Reichman convincingly demonstrates, the difference between "selection" and "censorship" is that the latter seeks to *exclude*, while the former seeks to *include*.[47] Nevertheless, vigilance is still required to ensure that such committees do not rationalize censorship under another name.

The argument in favour of educational censorship is that the young and impressionable must be protected from ideas harmful, either to themselves or their society. Their age, it is charged, militates against their ability to distinguish right from wrong. Critics of this position, however, contend that the case *against* educational censorship is actually stronger, not weaker:[48] "How are we to educate these young people in such a way that they will be able to assume adult responsibilities?" one critic asks. "We cannot deny that the world we're giving them is full of unsolved problems, sorrow and ugliness, but we can help them to face reality and to learn to distinguish between the true and false."[49] Indeed, it has been vigorously argued that educational censorship is harmful precisely because it undermines the democratic values most citizens hold dear, especially tolerance and intellectual freedom. By eliminating a title from the curriculum or school library simply because it is offensive to some people teaches the young that suppression is an acceptable way of dealing with controversy.[50]

Most critics would also maintain that censorship is essentially paternalistic. Nowhere is this more apparent than in the efforts made to apply the accepted standards for the regulation of children's books to adult literature. In Britain, the United States, and Canada there has often been a blurring of the boundaries between these two genres of writing best expressed in the concerns of Alderman J.P. Kennedy of Fleetwood, England who declared that if a book "was considered sufficiently filthy and obscene to warrant it being banned for children, it was sufficiently so for adults. Dirt, mud or filth is certainly going to leave a trail of trouble behind it... no matter whether it is read by adults or children."[51] Thus radically different adult works, such as Atwood's *Handmaid's Tale* and Madonna's coffee table picture book, *Sex,* have been adjudged by many community standards to be, not only unworthy of the high school library, but also of the public reading room. Clearly, as literature becomes more realistic, censors become more active.

The Left

The sociological censorship currently emerging on the left was once rare enough but is now becoming dishearteningly easy to find. Its aim is to remove anything which appears to be racist, sexist, ageist, handicappist, homophobic, or anything else that seems to be sociologically defective or biased. As Donelson notes, "their motives are pure and deadly sincere, but all censors are deadly sincere and all censors' motives are, to them, pure, even altruistic."[52] Under their auspices, such literary masterpieces as *The Merchant of Venice* and *The Adventures of Huckleberry Finn* have been successfully removed from many a school curriculum as late as the year 2000. In many such cases, so-called "liberal censorship" attempts to suppress literature on the grounds of what Jonathan Swift referred to as "the sin of wit" – the inability to appreciate the ironies of life.[53] In the end, this approach runs the risk of being decidedly illiberal. It has been argued by many civil libertarians that any minority group which endeavours to regulate knowledge or debate will inevitably be hoisted with its own petard. As Geller succinctly puts its, "The word 'nigger' is a fact of history; Shylock was a Jew."[54] The context of *Huckleberry Finn should* remain shocking; Shylock's treatment *should* seem pathetic. It is only in confronting the profane, the vulgar and the ugly that future generations can ever hope to avoid repetition of the same uninformed mistakes - precisely because they will be informed. Part of a publisher's function, therefore, must be to preserve the historical record, even if it is offensive.

Indeed, the revision of history is much more dangerous than the prejudices that well-intentioned censors seek to eradicate.

The Centre

It is understandable that those who spend most of their lives in the comfortable middle might wonder what the literary world would look like if the censors should succeed in their efforts. "If they learn to collate the list from the left and the list from the right, they can create a master list of all books likely to come under attack from every direction and thus protect themselves as they emasculate their libraries. What would remain after this mighty purge is anyone's guess."[55] The fact is that the centre is no longer exempt from censoring tendencies.

In October 2001, one month after the attacks on the United States, the late Dalton Camp, writing in support of his American colleagues, reminded his readers that "free speech and the right to free expression are the solid foundation for a free press and media."[56] Unfortunately, his observations did not resonate in many quarters. It once again became evident that in times of strife and war the temptation to limit speech can be very alluring indeed. Newspapers, radio stations and television networks were flooded with angry letters, e-mails and phone calls from the previously silent American majority who simply could not tolerate journalistic dissent at this moment in history. Pundits who disagreed, or wondered aloud if the United States might not have more options at its disposal than those which had been publicly presented – including *60 Minutes'* Andy Rooney and comedian Bill Maher - were instructed to recant publicly and keep quiet. In the autumn of 2001, the centre spoke loudly and was in no mood for any differences of opinion. Ironically it was now imitating the tactics of the very enemy it would have destroyed. Free speech was once again the first casualty of a new war.

The Exhibition

This exhibition is an apologia for the freedom to read. It represents the three umbrellas under which literature has traditionally been challenged - heresy, sedition or obscenity. It also assumes that literature has at least five irrefutable values. It provides enjoyment and relaxation; it allows readers to see themselves and their problems more objectively; it provides vicarious experiences beyond the possibilities of any one person's lifetime; it exposes the individual to other values and taboos, and subsequently challenges them; and it allows the individual to see that the world is neither all good nor all evil but very human.[57] By no means do these selections represent an exhaustive list, and many of the works included in one area could as easily have belonged to another. As Rembar notes, they cannot really be separated from one another, neither in practice nor in theory, not in their history or their essence.[58] With a very few exceptions, the books come from the stacks of the Thomas Fisher Rare Book Library.

In the end, the world of ideas is the classroom in which all are students, and censorship seeks to atrophy that education. Hillen's comments on the young, therefore, are equally applicable to all of us who continue to learn:

> *Students need to be helped to develop a sense of moral responsibility for their actions, including their reading habits ... True education is the cruel, difficult, slow process of learning to observe, feel, touch, think – for yourself. It involves being aware of opposing viewpoints, rejecting some, testing others, and in the process evolving something that is all your own. This can't happen, if some points of view are declared out of bounds from the beginning.*[59]

The banning and censoring of books both evades and shapes reality. This exhibition, therefore, is intended to provoke the viewer to ask the following question. "What would *my* world be like if these works had never existed?"

NOTES

1 H. Reichman, *Censorship and Selection. Issues and Answers for Schools* (Chicago: American Library Association, 2001), p. 2.

2 A.L. Haight, *Banned Books. 387 B.C. to 1978 A.D.* (New York: R.R. Bowker Company, 1978), p. xi.

3 "Haeresiarcharum libri, tam eorum qui post praedictum annum haereses invenerunt, vel suscitarunt, quam qui haereticorum capita, aut duces sunt, vel

fuerunt, quales sunt Lutherus, Zuinglius, Caluinus, Balthasar Pacimontanus, Suuenchfeldius , & similes, cuiusque nominis, tituli, aut argumenti existant, omnino prohibentur." *Index Librorum Prohibitorum* (Lugdini: Guliel. Revillium, 1564), p. 9.

4 For example, the *Index* edits that section of Erasmus' commentary on the Epistle to the Romans which deals with the contentious doctrine of original sin. It reads as follows: "*Cap. 5. In illud,* Propterea, sicut per unum hominem *prope finem annotationis, pag. 366. Lin. 32. deleatur ab illis verbis,* nos item, quoniam illum sequentes, *usque ad,* in omnes dimnavit." *Index Librorum Expurgatorum,* (Madriti: Apud Alfonsum Gomezium, 1584), folio 93.

5 A. Craig, *The Banned Books of England* (London: George Allen & Unwin Ltd., 1962), p. 18.

6 R.A. Burke, *What is the Index?* (Milwaukee: The Bruce Publishing Company, 1952), p. 9.

7 *Codex iuris canonici Pii X pontificis maximi iussi digestus : Benedicti papae XV auctoritate promulgatus* (Rome: Typis Polyglottis Vaticanis, 1917), Canon 1395.

8 *Ibid.,* Canon 1399.

9 Burke, *op.cit.,* pp. 26-27.

10 M. Bald, *Banned Books. Literature Suppressed on Religious Grounds* (New York: Facts on File, 1998), p. xiv.

11 J. Coriden, T.J. Green, D.E. Heintschel, eds. *The Code of Canon Law. A Text and Commentary* (New York: Paulist Press, 1985), Canon 823.

12 Bald, *op.cit.*, p. xiv.

13 Craig, *op.cit.*, p. 19.

14 G. Beahm, *War of Words. The Censorship Debate* (Kansas City: Andrews and McMeel, 1993), pp. 10-11.

15 Craig, *op.cit.,* pp. 19-20.

16 *Ibid.,* p. 20.

17 *Ibid.,* p. 21.

18 *Ibid.,* p. 22. The power of the Church Courts had essentially waned by 1876.

19 *The Judgment and Decree of the University of Oxford ...* ([Oxford] : Printed at the Theater, 1683), p. 7.

20 D.B. Sova, *Literature Suppressed on Social Grounds* (New York: Facts on File, 1998), p. xiii.

21 Haight, *op.cit.,* p. [6].

22 N.J. Karolides, M. Bald, D.B. Sova. *100 Banned Books. Censorship Histories of World Literature* (New York : Checkmark Books, 1999), p. 185-186.

23 J.E. Davis, ed., *Dealing with Censorship* (Urbana: National Council of Teachers of English, 1979), p. ix.

24 M. Hull, *Censorship in America* (Santa Barbara: ABC-Clio, 1999), p. 47.

25 Sova, *op.cit.,* p. xv.

26 Religious challenges still continue in the United States, even to the Bible itself. The pastor of Victory Baptist Church in Burlington, Vermont went on record objecting to the use of the Revised Standard Version in churches since "there's only one book that contains the totally inspired word of God. That is the King James version of the Bible in 1611." Cf. K. Donelson, "Censorship today and probably tomorrow", *Canadian Library Journal* (Apr. 1983), p. 86.

27 Haight, *op.cit.*, p. 106.

28 A.H. Thompson, *Censorship in Public Libraries in the United Kingdom during the Twentieth Century* (Epping: Bowker, 1975), p. 211.

29 D. Hillen, "Censorship: Your Obscenity or Mine", *The Observer* (Sep. 1978), p. 21.

30 J. Rauch, *Kindly Inquisitors. The New Attacks on Free Thought* (Chicago: University of Chicago Press, 1993), p. 161.

31 M.L. Ernst, *Censorship. The Search for the Obscene* (New York: The MacMillan Co., 1964), p. xi. Aquinas' writings were burned by his fellow Dominicans during his lifetime; Teilhard's works were once listed on the *Index*.

32 Hull, *op.cit.*, p. 168.

33 Hillen, *op.cit.*, p. 21.

34 Ernst, *op.cit.*, p. 250.

35 Hillen, *op.cit.*, p. 21.

36 Hull, *op.cit.*, p. 3.

37 E. Geller, *Forbidden Books in American Public Libraries, 1876-1939* (Westport, Ct.: Greenwood Press, 1984), p. 22.

38 Rembar, C. "Censorship in America: The Legal Picture" in A.L. Haight, *Banned Books. 387 B.C. to 1978 A.D.* (New York: R.R. Bowker Company, 1978), p. xv.

39 William Blake, "Jerusalem". Ironically, censorship initiatives have increased in recent years in literate society. Cavanagh argues that with increased literacy parents are more knowledgeable and sensitive about their rights. Politicians, who are responsible now to an educated public, feel that schools need to do more for children. One way of serving on their behalf is to challenge the more controversial and sensational literature which not only depicts sex and violence but also what is judged to be linguistically obscene and vulgar. Cf. G. Cavanagh & K. Styles. "The Many Faces of Censorship", *Ontario Education* (Oct. 1979), p. 26.

40 Donelson, *op.cit.*, p. 87.

41 Rauch, *op.cit.*, p. 162.

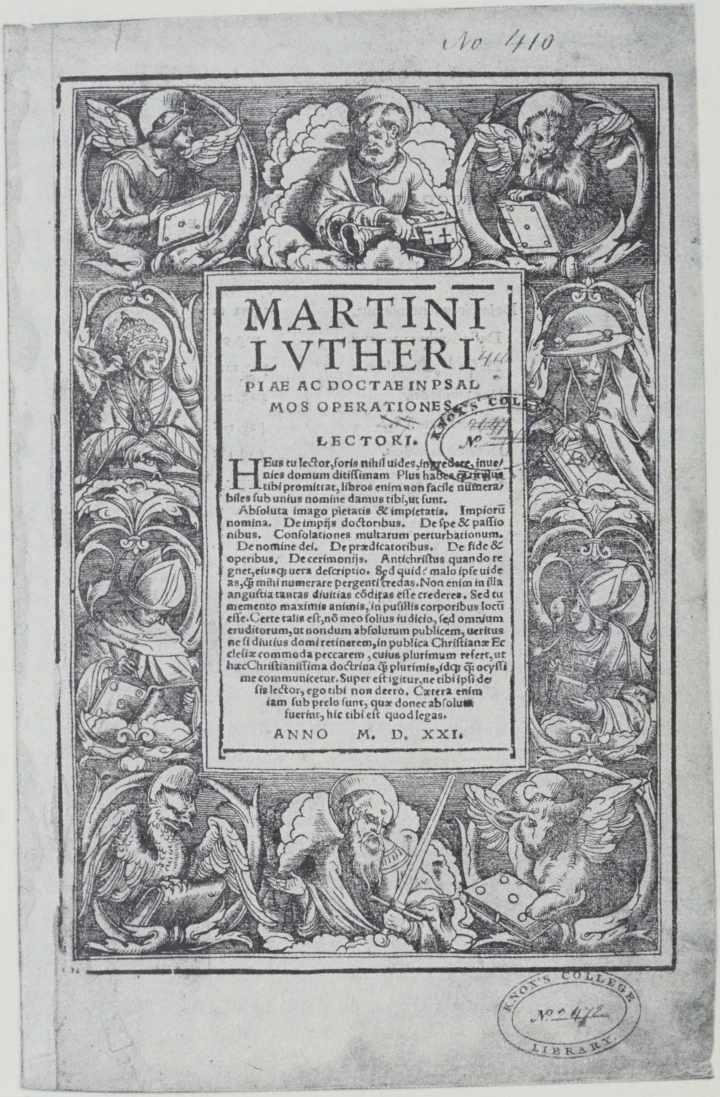
42 Sova, *op.cit.*, p. xv.

43 Rembar, *op.cit.*, p. xxii.

44 *Ibid.*, p. xiv.

45 Reichman, *op.cit.*, p. 18.

46 *Ibid.*, p. 44.
47 *Ibid.*, p. 7.
48 Cf. Hillen, *op.cit.*, p. 21.
49 D. Berninghausen, *The Flight from Reason. Essays on Intellectual Freedom in the Academy, the Press, and the Library* (Chicago: ALA, 1975), p. 60.
50 Cf. Reichman, *op.cit.*, p. 4.
51 Thompson, *op.cit.*, p. 212.
52 Donelson, *op.cit.*, p. 88.
53 Bald, *op.cit.*, p. xv.
54 E. Geller, "Even When It Offends", *Library Journal* (May 15, 1969), p. 2031.
55 Donelson, *op.cit.*, p. 88.
56 Dalton Camp, "Free Speech has become War Casualty", *The Toronto Star* (14 October 2001), p. a13.
57 Donelson, *op.cit.*, p. 85.
58 Rembar, *op.cit.*, p. xv.
59 Hillen, *op.cit.*, p. 22.



No 410

MARTINI
LVTHERI
PIAE AC DOCTAE IN PSAL
MOS OPERATIONES

410
KNOX'S COLLEGE
No 2472

LECTORI.

HEus tu lector, foris nihil uides, ingredere, inuenies domum ditiſſimam Plus habeat ꝙ titulus tibi promittat, libros enim non facile numerabiles ſub unius nomine damus tibi, ut ſunt.

Abſoluta imago pietatis & impietatis. Impiorū nomina. De impijs doctoribus. De ſpe & paſſionibus. Conſolationes multarum perturbationum.

De nomine dei. De prædicatoribus. De fide & operibus. De cerimonijs. Antichriſtus quando regnet, eiusqꝫ uera deſcriptio. Sed quid? malo ipſe uideas, ꝙ mihi numerare pergenti credas. Non enim in illa anguſtia tantas diuitias cōditas eſſe crederes. Sed tu memento maximis animis, in puſillis corporibus locū eſſe. Certe talis eſt, nō meo ſolius iudicio, ſed omnium eruditorum, ut nondum abſolutum publicem, ueritus ne ſi diutius domi retinerem, in publica Chriſtianæ Eccleſiæ commoda peccarem, cuius plurimum refert, ut hæc Chriſtianiſſima doctrina ꝙ plurimis, idqꝫ ꝙ ocyſſime communicetur. Super eſt igitur, ne tibi ipſi deſis lector, ego tibi non deero. Cætera enim iam ſub prelo ſunt, quæ donec abſoluta fuerint, hic tibi eſt quod legas.

ANNO M. D. XXI.

KNOX'S COLLEGE
No 2472
LIBRARY.

Engraved title page from Martin Luther's *Piae ac doctae in psalmos operationes* (Basel, 1521).

Books of Religion and Science

> *Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.* (Acts xix.19)

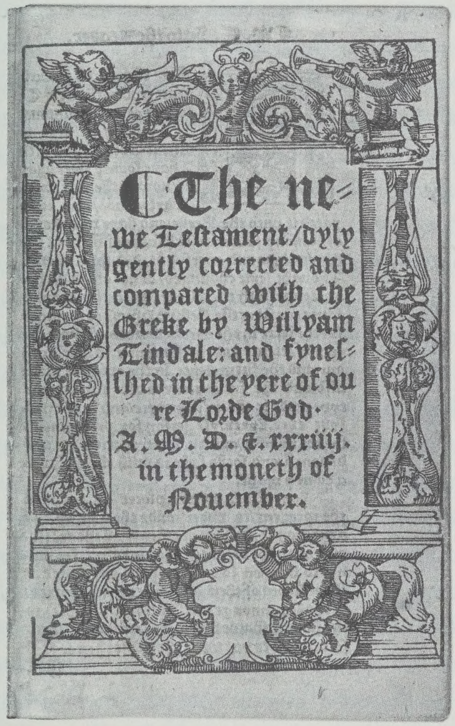
At first glance, it might seem rather curious to juxtapose the banned works of religion and science, but the fact is that the great divide between these two disciplines did not actually occur until the late fifteenth century. Previous to that moment, asserting that theology was itself the "Queen of the Sciences" would have raised few scholarly eyebrows.[1] It was only with the invention of the printing press that the Church began to lose control of human thought and learning, including the sciences. Now, new ideas would no longer be confined to the arid atmosphere of the scholastic lecture hall. They could be replicated and spread throughout a rapidly fracturing Christendom – and the press would aid in the actual shattering of that cultural and religious hegemony. In 1557, with the authority of Pope Paul IV, the Inquisition drew up the *Index Librorum Prohibitorum.* It was generally understood that "no layman may read or possess any of them without special permission granted only for single books and in urgent cases."[2] Thus it remained until 1966.

The Reformation and the Renaissance produced a long line of humanist thinkers who, by returning to the Hebrew and Greek sources, discovered new ways of understanding the world around them. Luther, Tyndale, Copernicus, and Galileo began an individualistic revolution to which the twenty-first century is still heir. Of course, it was not just Catholics who perceived this threat to the established order by these intellectuals. Protestants too actively censored those writers who did not reflect the newly reformed doctrines of Christianity in their theology and science.

Fundamentally, censorship opposes those subjects that are most taboo for the citizens of a given time and place. While today's taboos focus principally on sex, for the past five hundred years they have been associated with humans and their relationship with God and His creation.[3] Luther and Galileo challenged that relationship, as would Kant, Darwin and Draper in their turn. Most recently Salman Rushdie has done the same in the Islamic world and for his "heresy" he has suffered a fate not unlike that of Tyndale and Galileo, or the Jesuit missionaries in the England of Elizabeth I. In the final analysis, the ideas and values any society forbids "reflect its deepest fears and commitments, and their defences and challenges define its cultural frame."[4] Ironically, when religious authorities declare what the populace should *not* read they generally leave a permanent legacy of what was truly important to our ancestors. In and of itself, however, the problem with religious censorship is its futility. The "verdict of time" tends to mock the judgments of censors and always furthers the popularity of the works.[5] It is worthy of note that there was never an equivalent in the Protestant world to the Roman *Index.* In fact, Bodley's first Librarian regularly used to scan the Roman *Index* carefully to know precisely which books and which editions should actually be bought for his library.[6]

1 Martin Luther (1483-1546)
Piae ac doctae in psalmos operationes.
Basileae: Adamus Petri, 1521.

On 15 June 1520, shortly after a theological commission had completed its study of Luther's writings, Pope Leo X excommunicated the rebellious monk in the Bull, *Exsurge Domine.* From that day forward it was explicitly forbidden to print, distribute, read, possess or quote from any of his works. After Luther ceremoniously burned the same Bull later that year, the Pope issued a second decree, *Decet Romanum Pontificum*, condemning Lutheranism and demanding that all written works associated with the man and his movement be committed to the flames.[7] A similar decree was issued by Charles V at the conclusion of the Diet of Worms the following year, but with little practical result. This 1521 commentary contains Luther's thoughts on the first thirteen psalms, and reflects the second series of lectures that he delivered on the Psalter in those anxiety-filled days preceding the Diet of Worms. Indeed, the book itself was printed by Adam Petri in March, only weeks before Luther actually proceeded to that historic meeting at which his movement would be ineffectively condemned by the Imperial Court. Petri, who maintained a press for twenty years at Basel until his death in 1527, had already benefited from the initial enthusiasm for things Lutheran, having been the first to publish the Ninety-five Theses after their removal from the door of the Wittenberg Cathedral.[8]



¶The ne=
we Teſtament/dyly
gently corrected and
compared with the
Greke by Willyam
Tindale: and fyneſ=
ſhed in the yere of ou
re Lorde God·
A. M. D. & xxxiiij.
in the moneth of
Nouember.

2 **William Tyndale (d. 1536).**
***The Newe Testament.* Antwerp: M. Emperowr, 1534.**

By 1524, England was the only European country that did not have a printed vernacular edition of the Bible.[9] The only version of the Scriptures permitted in Henry VIII's realm was the Latin Vulgate translated by St Jerome some eleven hundred years earlier. In 1525 Tyndale, a priest of the pre-Reformed tradition as well as a humanist, produced the first New Testament in English at Cologne, and six thousand copies were smuggled back to Britain the following year.[10] This 1534 edition represents a careful revision of that earlier work.[11] Together with the other Reformers of his day, Tyndale believed that the Bible had to be translated into the people's language and released from the allegorical interpretations so common in the mediaeval church. His New Testament was immediately denounced by the Tudor bishops as well as the King, who saw in his efforts the unsettling power of Lutheranism.[12] In 1535, Tyndale was arrested in Antwerp where he was working on a translation of the Hebrew Scriptures. He was taken to Brussels, and in the following year was strangled and burned at the stake. Although all vernacular translations were opposed by the Catholic Church, no version was as violently suppressed as Tyndale's New Testament.[13] It was condemned and forbidden by the Council of Trent in 1546 and was banned during the reign of Queen Mary I. All of these efforts notwithstanding, nine-tenths of his translation survived in the Standard Version of the Bible, licensed under King James I and still beloved of the English-speaking world.

3 Judah ben Samuel (ca. 1150-1217).
Sefer ha ḥasidim. Bolonya : Avraham ha-Kohen b. k. mo. ha-r. Mosheh ha-Kohen, 5298 [1537 or 1538 C.E.].

To say that the censorship of Hebrew books has a long history is an understatement. Since the year 1144, when it was first burned in Paris on charges of blasphemy, the Talmud has constantly attracted the attention of censors. In 1239, Pope Gregory IX ordered all Jewish books destroyed;[14] in 1592, Pope Clement VIII forbade the possession by Christians or Jews of any writings in Hebrew that contained heretical or erroneous statements concerning the Scriptures.[15] The first censor of Hebrew books was Jacob Geraldino whose salary, ironically, was paid by the Jewish community itself.[16] This copy of the *Sefer ha ḥasidim* or "Book of the Pious" (the ethical teachings of the Ḥasidei Ashkenaz movement) is noteworthy for the clear expurgation marks made by the ecclesiastical censor throughout the work. In many places, however, another hand has reinserted the offending texts that refer to the cross, converts to Christianity, and the person of Jesus. This Bologna edition was probably edited by a French scholar who lived before 1300, since the transliterated vernacular words are in French. Censorship of this text was not limited to Rome. Nineteenth century Russian officials made other bizarre changes so that the word for "priests", for example, was replaced with a Jewish homonym meaning "clothes" rendering the meaning of whole sections entirely senseless.[17]

4 John Calvin (1509-1564).
Institutio Christianae religionis. Genevae : Oliua Roberti Stephani, 1559.

This 1559 systematization of Reformed belief represents Calvin's radical view of philosophy, the Church Fathers, scholasticism and the Roman Catholic Church in his own times. Within its pages he rejected papal supremacy, declaring the Bible to be the sole authority over faith and conscience. Persecution was inevitable, and Calvin fled to Geneva where a printing industry developed, dedicated to the provision of French Protestant literature which was impossible in France. Indeed, printing became a major industry in the city, and books the major export throughout the sixteenth century. This particular volume was printed by Robert Estienne – one of Geneva's most influential printers – and was but one of the many books issued by his press that incurred the wrath of the censors. Between 1526 and 1550, while perfecting his trade in Paris, practically every edition of the Scriptures that he issued was challenged by the Faculty of Theology. In 1547, in order to practise his Protestant faith in peace, Estienne moved to Geneva. This volume, deemed the most important doctrinal work of the Reformation, was the last book printed by the great man who died less than a month later. It is noteworthy not merely for its content, but for the fact that it represents the only time that Estienne actually identified the place of printing – an omission prevalent in his earlier works allowing their easier importation into France.[18] All of Calvin's writings were banned by Queen Mary I in 1555. Four years later the *Institutes* appeared in Class I of the *Index* of Pope Paul IV, and remained forbidden reading in Catholic circles until 1966.

5 Nicholas Copernicus (1473-1543).
De revolutionibus orbium coelestium. Basileae: Ex Officina Henricpetrina, 1566.

Until the appearance of this scientist, the Ptolemaic system, that taught that the earth was the centre of the universe, was held as a principle of science and faith.[19] As early as 1530, Copernicus circulated his theory of heliocentrism, supported by many clergymen and scientists, and for some fifty years after the book's publication it remained unchallenged by authorities. It was not until 1616, when the extrapolations of both Kepler and Galileo became popular, that the work found its way onto the *Index* "*donec corrigetur*". Its fundamental "error" was in teaching heliocentrism as a certainty and not just as a theory.[20] In 1620, Rome demanded certain amendments to the text, though it is clear from existing copies that few owners actually made the necessary adjustments.[21] In 1633, heliocentrism was condemned by the Church, creating a breach between Catholicism and the scientific community that was long in the mending. Throughout the eighteenth century Catholic scholars cautiously began to reintroduce the Copernican position. It was not until 1820 when the priest astronomer Giuseppe Settele was refused an imprimatur for a book in which he had insisted that the Copernican system was a thesis and not merely a hypothesis, that circumstances began to change. Against the Roman censor's strenuous objections, Pope Pius VII lifted the ban, and the title was finally dropped from the 1834 edition of the *Index*.[22]

6 Robert Parsons, S.J. (1546-1610).
A Christian Directorie Guiding Men to their Salvation. At Lovan : Imprinted by L. Kellam, 1598.

In 1530 the English Crown removed effective control of the printing and distribution of books from the Church, when it issued its own Index.[23] It should not be surprising, therefore, that after the Reformation all Catholic apologetical books were banned from the kingdom and remained so under Elizabeth I. Robert Parsons, one of the first Jesuits charged to reconvert Britain, began to write *A Christian directorie*, more commonly known as *Parsons' Resolution* against this background. During a brief missionary sojourn in England he established secret presses in private homes,[24] but fled to Rouen after these were seized where he set up a "printing press in some place nearby where the books could be printed which are brought out by our fathers in English as circumstances call for them."[25] Parsons also kept busy the presses of Paris, Douai, and, as in the present case, Louvain. *Parson's Resolution* was one of the most popular devotional works of the sixteenth century. It appeared in forty editions between 1582 and 1640, including several Protestant adaptations. Solidly rooted in the Scriptures, as well as the writings of saints Augustine and Bernard, Parsons challenged the reconfigured Anglican Church to produce similar authorities to prove the antiquity of their new doctrines. It was a challenge not to be suffered by the Elizabethan divines.

7. Johannes Kepler (1571-1630).
Epitome astronomiae Copernicanae. Lentijs ad Danubium : Excudebat J. Plancus, 1618-22.

Like Copernicus and Galileo, Kepler was convinced of the truth of the heliocentric theory – a conviction that would see him too run afoul of the Roman censors. Unlike Galileo, however, the Lutheran Kepler would never be personally subjected to their wrath. By the end of the sixteenth century he had succeeded in persuading the faculty at the University of Tübingen that the Copernican theory was accurate. South of the Alps it was another matter. His work was first included on the Roman *Index* of 1664 and remained there until 1834. In spite of the hardships caused by the opposition mounted by some Lutheran and Roman clergy, Kepler remained optimistic that the theory of heliocentrism would eventually be commonly accepted by the masses. In 1619 he wrote to foreign booksellers, arguing that "the greater the freedom of thought the more will faith be awakened in the sincerity of those who are devoted to scientific research … You bookdealers, it is true, will act according to law and order if, considering the given judgment, you will not openly offer copies of my book for sale. But you must realize that you have to serve philosophy and the good writers … Therefore, please sell the book only to the highest clergy, the most important philosophers, the experienced mathematicians, and the profoundest metaphysicians ... these men may decide whether one should make these immeasurable beauties of the divine works known to the common people or rather diminish their glory and suppress them by censures."[26] In Kepler's opinion, the mind's eye and the eyes of faith were not enemies to one another.

8 *The Holy Bible: Containing the Old and New Testaments.* London: Robert Barker, 1631.

This Bible is perhaps the prime example of a bishop's worst fears. Known as "The Wicked Bible", this 1631 printing by Robert Barker, became notorious for its omission of the word "not" from Exodus 22:14, so that the passage reads "Thou *shalt* commit adultery". In his *Cyprianus Anglicus* describing the life of Archbishop Laud, Heylyn writes that "His Majesty being made acquainted with [the error] by the Bishop of London, Order was given for calling the Printers into the High-Commission, where upon Evidence of the Fact, the whole Impression was called in, and the Printers deeply fined, as they justly merited. With some part of this Fine Laud causeth a fair Greek Character to be provided, for publishing such Manuscripts as Time and Industry should make ready for the Publick view."[27] Barker and his associates were indeed fined £300 for their offence, although it remains possible that the error was intentionally caused by a partisan of one of Barker's professional enemies and rival printer, Bonham Norton.[28] Some one thousand copies were printed before the order for their destruction was issued – an order that was vigorously enforced, making this version of the Bible among the rarest in the world.

9 Galileo Galilei (1564-1642). *Dialogo sopra i due massimi sistemi del mondo tolemaico e copernicano.* In Fiorenza: B. Landini, 1632.

Based on Copernicus' theories, in this volume Galileo confirms the thesis that it is around the sun, not the earth that the heavenly spheres revolve. Should there have been any doubt about his theories, Galileo provides a series of diagrammatic illustrations, the clearest of which depicts the sun being encircled by the six known planets in Book III.[29] His research led to further speculation about the elliptical orbit of the planets and to the theory of the finite nature of the universe. Two key principles expressed in this work guide modern science today. First, that theories about nature must be confirmed through observation and evidence; and second, that natural processes are best understood when represented mathematically. The year following its publication Galileo was imprisoned in Rome on a charge of heresy and the *Dialogo* was formally condemned in 1634. The scientist was placed under house arrest for the rest of his life until his death in 1642. His name remained on the *Index* until 1835, though he was not officially rehabilitated by the Church until 1992.[30] As one commentator noted, "if it is denied to history to surround the head of Galileo, the greatest advocate of the new system, with the halo of the martyr, ready to die for his cause, posterity will ever regard with admiration and gratitude the figure of the man, who, though he did not heroically defend the truth, was, by virtue of his genius, one of her first pioneers, and had to bear for her sake an accumulation of untold suffering."[31]

10 Francis Bacon (1561-1626).
Of the Advancement and Proficience of Learning. Oxford : Printed by L. Lichfield, for R. Young & E. Forrest, 1640.

In this work Bacon attempted to provide a new classification system for all aspects of scientific knowledge. In order to do this he felt it was his duty first to disprove the categories established by many thinkers of the past. In his dedicatory epistle Bacon complains that "in the vast spaces of time between those and these last ages, philosophy hath bin, as it were in a slumber, for many centuries of years. For after the Christian faith grew up, the most writers betook themselves to Theology, and some mistaking the right limits of Faith and Reason, fell fowle upon Aristotle and other Philosophers, as Patriarches of eresy, which were the Patrons of Reason".[32] His principal disagreement with many ancient scholars concerned the method by which knowledge had been transmitted. He preferred the inductive method over rote memorization that was often devoid of any genuine observation or analysis. He disagreed with Aquinas by separating the study of science from theology, maintaining that one could not attain to the knowledge of God by examining the natural world.[33] Having challenged standard Aristotelian orthodoxy with his empiricism, all of his books were banned by the Spanish Inquisition in 1640. In 1668, this title was specifically added to the Roman *Index* (*donec corrigetur)* where it remained until 1966.

11 Albertus Magnus (1193?-1280).

***De secretis mulierum. Item de virtutibus herbarum, lapidum et animalium.* Amstelodami : Apud Iodocum Iansonium, 1655.**

Though attributed to Albert the Great, this book was actually written by an unknown thirteenth century scholastic who melded a popular interest in the occult with the philosophy of his age. His treatises on the virtues of herbs, stones, and animals (as well as other meditations on the wonders of the human body) delve into the world of mediaeval "magic". The difference, however, is that this author sought a rational explanation for the properties and effects of natural things. It was that very *curiositas*, however, which eventually caught the censor's eye.[34] For all of its weaknesses, and its popular rather than scholarly value, the book reminded its users that when dealing with nature, scientific proof was more important than any blind trust in incantations or traditions passed on through the ages. In England the book's translator was also its first censor, eliminating all direct references to magic, as well as recipes for aphrodisiacs and contraceptives.[35] The book's associations with the world of magic, as well as its practical tips for family planning and the development of sexual prowess ensured that the Latin text would be added to the *Index* in 1604, with the Italian translation following in 1665. In the end, it was the book's populist character that proved its undoing. As one commentator noted, "the *Book of Secrets* may indeed have been read mainly by the unsophisticated, but great sophistication produced, for the most part, only a more complex treatment of the same kind of material".[36]

12 John Toland (1670-1722).

***Christianity not Mysterious.* London : [s.n.], 1702.**

Toland was inspired by the doctrines of the nascent Enlightenment movement to write this controversial book, maintaining that neither God nor revelation is above the power of human reason. What did not pass reason's scrutiny was to be discarded, leading him to an almost entirely metaphorical interpretation of the Bible. The author anticipated the reaction his observations would elicit. In the preface to this work, Toland remarks that "such is the deplorable condition of our age, that a man dares not openly and directly own what he thinks of divine matters, tho it be never so true and beneficial, if it but very slightly differs from what is receiv'd by any party, or that is establish'd by law; but he is either forc'd to keep perpetual silence, or to propose his sentiments to the world by way of paradox under a borrow'd or fictitious name."[37] His opponents declared the work sacrilegious and it was burned by the Irish Parliament. His further denial of the Trinity was condemned at Westminster, and led to the passage of a new anti-blasphemy statute in 1698 which remained in force until 1967. Toland escaped England to the continent rather than face a mandatory three-year jail sentence.[38] Although the "new" statute expired in the twentieth century, an older one remains in force. Indeed, it became the subject of debate again in the 1980s after Salman Rushdie published his *Satanic Verses* and the British Muslim community sought unsuccessfully to extend the common law to protect all religions from blasphemous publications.

13 *The Koran, commonly called the Alcoran of Mohammed ... to which is prefixed a Preliminary Discourse, by George Sale.* London : C. Ackers, 1734.

Though revered by Islam as God's word, this book has been the subject of strict censorship by church and state alike since the Crusades. Its unique interpretation of the Hebrew patriarchs and prophets, as well as its particular veneration of Jesus and Mary, made it heretical to Christians. As a result no copy of the Muslim scriptures appeared in print in Europe until 1530, and when one finally was published in Venice, it was immediately banned and burned.[39] Indeed it was prohibited by the Spanish Inquisition until 1790. Although strictly proscribed by the Roman *Index*, there was nevertheless a great rush among Reformed scholars to print the Qur'an. Indeed, "so anxious were they to defeat Mohammed's teachings in open combat that they pushed for publication with a zeal that would have become the most fervent of Moslems".[40] In 1542, for example, one of the first works to emerge from Oporinus' printing house in Basel was a Latin copy of the Qur'an, though the book was almost immediately seized by the City Council, and Oporinus imprisoned.[41] Owing to the intervention of Luther and Melancthon the book finally did appear with the two reformers penning the prefaces. In March of 1649, the English Parliament ordered a translation by Sieur du Ryer seized and the printer taken into custody. The

Council of State was then directed to suppress all further imprints of the same material.[42] Less than one hundred years after this last event George Sale continued to eschew the common wisdom that prevailed throughout much of Europe which maintained that publication of the Qur'an in the vulgar tongue could prove damaging to Christian thought and morals. In his address to the reader he writes, "I imagine it almost needless either to make an apology for publishing the following Translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery: and if the religious and civil Institutions of foreign nations are worth our knowledge, those of Mohammed, the lawgiver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever masters of, must needs be so ..."[43] It was Sale's fundamental belief that the battle with Islam would essentially be won through the exercise of reason. It was essential, therefore, that an accurate English translation of the sacred writings be provided. In modern times, the Qur'an has remained controversial. In 1926, the Soviet Union restricted its access to research libraries (together with the Bible and the Talmud); it was banned in China during the Cultural Revolution; and in 1986, the socialist military government of Ethiopia ordered the book confiscated and destroyed.

14 Denis Diderot (1713-1784).
Encyclopédie, ou Dictionnaire raisonné des sciences, des arts et des métiers, par une société de gens de letters. A Geneve : J.-L. Pellet, 1778-79.

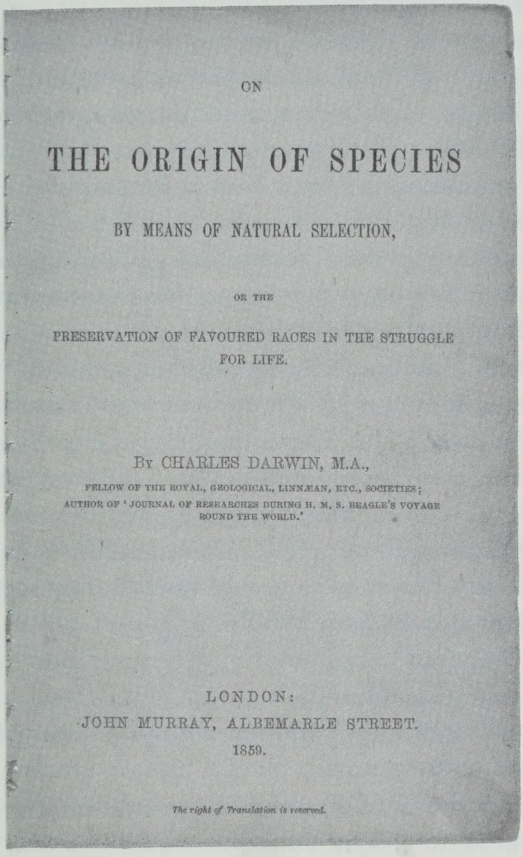
This monumental synthesis of knowledge was perhaps the greatest literary product of the French Enlightenment. Diderot believed that all of the arts and sciences could be traced to their origins and then classified according to the faculties of memory, reason, or imagination.[44] Extremely democratic in character, the work is credited with providing much of the intellectual foundation for the French Revolution. Besides its political importance, the work also emphasized the power of reason over the effects of faith. The French government attempted to censor the book almost immediately, but it was not officially banned until 1759. In the same year, the Jesuits succeeded in having the first seven volumes placed on the Roman *Index* (with the other twenty-one volumes following in 1802) where they remained until 1966. After both royal and papal decrees, the *Encyclopédie* was either printed in secret or outside of the country, as was the case in the present example. The ban dealt a serious blow to French printers, since the revenue created by the *Encyclopédie* was not inconsequential. The French government intervened and allowed printers to apply all monies that had been intended as reimbursement to customers to the production of a new book – conveniently using the plates of the old *Encyclopédie* under a new title. Perhaps the most surprising censorship, however, came from the most unexpected source of all. In 1764 the printer Le Breton, fearing that some of Diderot's liberal opinions would have repercussions for his own business, expunged much of the text and altered numerous articles.

15 Immanuel Kant (1724-1804).
Die Religion innerhalb der Grenzen der blossen Vernunft.
Königsberg : Friedrich Nicolovius, 1793.

While Kant believed that the imperative to act ethically was rooted in the necessity of a divine existence, he did not believe that morality itself *required* the existence of a supreme being. Having affirmed this apparently contradictory principle, Kant went on in this work, *Religion within the Limits of Reason* to revolutionize the liberal Protestantism of his day by denying that there was any rational proof for the existence of God. He maintained that only *moral* service could be pleasing to a moral God, and that "prayer, liturgy, pilgrimages, and confessions are worthless".[45] While Kant's essay received the approbation of the University of Königsberg,[46] it did not pass the state theological censor who refused his *imprimatur*. This ban was supported by King Frederick Wilhelm II who had issued his Edict of Censorship in December of 1788, specifically aimed at counteracting all writings not deemed orthodox. Since the University enjoyed an ancient right as an appellate court in matters of censorship, he sought their judgment. The theological faculty felt that Kant's thought did not rightly come within its jurisdiction, and passed the work on to the philosophers, who saw no reason for its suppression. Thus was the work printed in Königsberg in the same year that it was banned in Berlin.[47] Many German philosophers of the late eighteenth and nineteenth centuries considered it the greatest treatise to have appeared on religion in general.[48] Ironically the work was prohibited in the Soviet Union in 1928 precisely because Kant had openly *expressed* religious opinions, while nine years later Franco had the book removed from the libraries of Spain along with other "such disgraceful writers" - for not being the right sort of religious thought.[49] Interestingly, although *The Critique of Pure Reason* was condemned by Rome, this particular essay was never included on the Roman *Index*.[50]

16 Erasmus Darwin (1731-1802).
Zoonomia, or, The Laws of organic Life. London : J. Johnson, 1794-96.

Erasmus, grandfather of Charles, planted the seeds of evolutionary theory in the mind of his more famous descendant. His German biographer, Ernst Krause, argued that "almost every single work of the younger Darwin may be paralleled by at least a chapter in the works of his ancestor."[51] A man of curiosity in an era that was still suspicious of change, he helped to establish "The Lunar Society", a group of like-minded individuals in the Birmingham area who met by night to discuss the latest scientific advances.[52] He firmly believed that *all* of life enjoyed a common ancestor, but that it still remained to uncover the process by which one species evolved from another. In this endeavour, he anticipated the theory of natural selection, observing that there was a tendency for stronger male domestic animals to mate, thereby producing hardier instances of the same species. Darwin summarized his controversial thought in the present volume, realizing as early as 1792 that it would not be received well in all quarters. "I am studying my 'Zoonomia'", he wrote to his son Robert, "which I *think* I shall publish, in hopes of selling it, as I am now too old and hardened to fear a little abuse. Every John Hunter must expect a Jessy Foot to pursue him, as a fly bites a horse".[53] His grandson sardonically reported that upon its publication it "was honoured by the Pope by being placed in the '*Index Expurgatorius*'".[54] *Zoonomia* was, in fact, added to the Roman *Index* on 22 December 1817 and remained there until 1966.



ON

THE ORIGIN OF SPECIES

BY MEANS OF NATURAL SELECTION,

OR THE

PRESERVATION OF FAVOURED RACES IN THE STRUGGLE
FOR LIFE.

BY CHARLES DARWIN, M.A.,

FELLOW OF THE ROYAL, GEOLOGICAL, LINNÆAN, ETC., SOCIETIES;
AUTHOR OF 'JOURNAL OF RESEARCHES DURING H. M. S. BEAGLE'S VOYAGE
ROUND THE WORLD.'

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1859.

The right of Translation is reserved.

17 Charles Darwin (1809-1882).
***On the Origin of Species.* London : J. Murray, 1859.**

Darwin's opinions on the "descent with modifications" of a wide variety of organisms challenged the prevailing belief in an orderly creation by God in six days. Although the author never criticized theology directly, ecclesiastical authorities certainly interpreted his work in that vein. His concluding remarks, as pious as they may seem today, were in fact heretical to many nineteenth century eyes. "There is grandeur in this view of life," he wrote, "with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved."[55] The implications of this final statement were serious since it would seem to indicate that what God had wrought at the beginning was subject to change and therefore imperfect. Furthermore, to describe the original creation as "simple" was an affront to the divine glory. Not surprisingly, his book was barred from Trinity College, Cambridge (from which institution Darwin had graduated); but its greatest opponents have long been found among American fundamentalists who succeeded in having the book banned in numerous school jurisdictions, especially in the South. By the end of the 1920s, the work had been proscribed in four states while more than twenty other states considered doing the same.[56] The "Scopes Trial" of 1925 is perhaps the most famous incident involving challenges to Darwin's theory, though as late as the 1990s it still had to be taught alongside biblical creationism in Arkansas, Louisiana and Kansas. Unlike most challenged books, however, this work was never actually removed from the bookstores[57] nor did it appear on the Roman *Index*.

18 Sigmund Freud (1856-1939). *Vorlesungen zur Einführung in die Psychoanalyse.* Leipzig und Wien : H. Heller, 1916-1917.

Freud's lectures on the meaning of dreams, pathological states, incoherent actions, and hysteria were controversial from the start. As their first English translator, G. Stanley Clark, commented, "the impartial student of Sigmund Freud need not agree with all his conclusions, and indeed, like the present writer, may be unable to make sex so all-dominating a factor in the psychic life of the past and present as Freud deems it to be, to recognize the fact that he is the most original and creative mind in psychology of our generation".[58] In 1930, Stalin banned all of Freud's writings from the Soviet Union as instances of bourgeois ideology – a situation that was not rectified until the mid-1980s. In 1933, the Nazis burned his books in Berlin.[59] The declaration, read as they were destroyed, summarized the charges: "Against the soul-destroying glorification of the instinctual life, for the nobility of the soul! I consign to the flames the writings of the school of Sigmund Freud."[60] The same scene was repeated in Munich where 5,000 school children were inspired to similar acts of destruction, and were allowed to steal the offensive titles from bookstores without penalty.[61] In 1938, the same year he fled the country, Freud's books were officially purged from Austria, and booksellers were forced to surrender their stocks. Although none of his works ever appeared on the *Index*, Pope Pius XI forced an Italian psychoanalytical journal to stop the publication of his articles because in them he compared religious rituals to the behaviour of neurotics. After Freud and the other Jewish psychiatrists belonging to the discussion group known as the "Vienna Society" fled Austria, the practice of psychoanalysis all but disappeared from Nazi controlled Europe. All Freud and his friends had left them, ironically, was their library and their printing house.[62]

19 Pierre Teilhard de Chardin (1881-1955).
Fossil Men; recent Discoveries and present Problems; a Lecture given on the 26 of March 1943, at the Catholic University of Peking. Peking : Published for the author by H. Vetch, 1943.

This brilliant scientist, palaeontologist, evolutionist, and Jesuit theologian lived most of his career under a cloud of suspicion. In the 1920s, while lecturing on the doctrine of original sin within the context of evolutionary theory, Teilhard first encountered the wrath of more conservative theologians. Silenced, he was "transferred" to China in 1926, but continued to remain active in the evolutionary and palaeontological arenas, even participating in the 1929 discovery of the "Peking man". During this period of exile he lectured on his recent discoveries and privately published this pamphlet. It was Teilhard's belief, expressed here, that all of creation continues to move towards perfection in a great action of giving birth. Having mixed the scientific with the mystical, Teilhard was once again censured by his superiors who this time forbade him to write on any philosophical matters. In 1949 they refused him permission to accept the Chair of Palaeontology at the Collège de France, and three years later he was once again reassigned, this time to New York, far removed from the French intelligentsia. Two years after his death, Roman authorities sought to have all of his works removed from Catholic libraries, and in 1962, Pope John XXIII issued a warning about the uncertainties of his writings.[63] For Teilhard, there was no threat from science to theology. Rather the two were complementary, as he indicated at the end of this treatise. "Too many people believe that Prehistory dangerously bends our eyes down and back toward some sort of 'under-Mankind'", he wrote. "Its quite opposite effect, as a matter of fact, is to force our vision up and ahead, in the direction of an 'upper-Humanity', which incidentally, will never materialize unless we fully develop within ourselves the exceptionally strong unifying powers exerted by inter-human sympathy and religious forces."[64]

20 Alfred Kinsey (1894-1956), Wardell Pomeroy (1913-2001), & Clyde Martin (1918-).
Sexual Behavior in the Human Male. **Philadelphia : W.B. Saunders, 1948.**

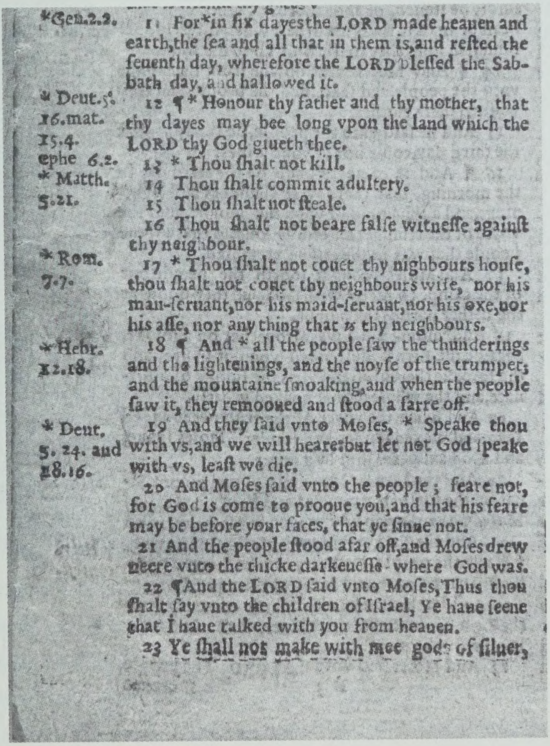
In the very year that the Roman *Index* was last issued, Drs. Kinsey, Pomeroy and Martin published a work that would very likely have merited them a place on that illustrious list had it seen any further editions. *Sexual Behavior in the Human Male* was the fruit of six years intensive labour "to discover what people do sexually, and what factors account for differences in sexual behavior among individuals, and among various segments of the population".[65] Men of every age, from children to senior citizens, and from every socio-economic group participated in this research which examined such phenomena as adolescent sexual activity, the relationship between extra-marital intercourse and age, homosexual activity, and a wide range of erotic practices, including prostitution and "animal contacts". In spite of the fact that the research attempted to distance itself from ethical judgments, the very presence of the statistics in print was enough to warrant its censorship in the general population. In 1953, even though the military had been consulted during its preparation, the book was banned from all post exchanges belonging to the United States Army in Europe, because it was deemed to have "no worthwhile interest for soldiers". Similarly it was not to be found in any American army library. In the same year it was also banned in South Africa and the Republic of Ireland. In 1956 (some six years after they had been confiscated by the U.S. Customs Office), Kinsey's collection of books and illustrations, originally imported for his work at the Institute for Sex Research, became the focus of a trial that would determine the limits of scholarly research in matters of human sexuality. Kinsey was officially vindicated in 1957, upon which these materials formed the nucleus of a collection of suppressed writings still held by the University of Indiana.[66]

NOTES

1 J.W. Baldwin. *The Scholastic Culture of the Middle Ages, 1000-1300* (Lexington: D.C. Heath and Co., 1971), p. 79.
2 A. Craig, *The Banned Books of England* (London: George Allen & Unwin Ltd., 1962), p. 18.
3 M.L. Ernst, *Censorship. The Search for the Obscene* (New York: The MacMillan Co., 1964), p. 250.
4 E. Geller, *Forbidden Books in American Public Libraries, 1876-1939* (Westport, Ct.: Greenwood Press, 1984), p. xv.
5 M. Bald, *Banned Books. Literature Suppressed on Religious Grounds* (New York: Facts on File, 1998), p. xvi.
6 G. Beahm, *War of Words. The Censorship Debate* (Kansas City: Andrews and McMeel, 1993), p. 12.
7 Bald, *op.cit.*, p. 175.
8 J.-F. Gilmont, *The Reformation and the Book* (Aldershot : Ashgate, 1998), p. 249.
9 N.J. Karolides, M. Bald, D.B. Sova. *100 Banned Books. Censorship Histories of World Literature* (New York : Checkmark Books, 1999), p. 222.
10 A.L. Haight, *Banned Books. 387 B.C. to 1978 A.D.* (New York : R.R. Bowker Co., 1978), p. 12.
11 J. Dillenberger & C. Welch, *Protestant Christianity* (New York: Charles Scribner's Sons, 1954), p. 191.
12 A.S. Herbert, *Historical Catalogue of Printed Editions of the English Bible 1525-1961* (London : The British and Foreign Bible Society, 1968), p. 6.
13 Karolides, *op.cit.*, p. 179.
14 *Ibid.*, p. 276.
15 Bald, *op. cit.*, p. 277.
16 W. Popper, *The Censorship of Jewish Books* (New York : Knickerbocker, 1899), p. 40.
17 *Ibid.*, p. 130.
18 F. Schreiber, *The Estiennes. An Annotated Catalogue of 300 Highlights of their various Presses* (New York : E.K. Schreiber, 1982), p. 102.
19 Karolides, *op.cit.,* p. 197.
20 Bald, *op.cit.*, p. 201.
21 G.B. Ferngren, *et al.*, eds., *The History of Science and Religions in the Western Tradition: An Encyclopedia* (N.Y.: Garland, 2000), p. 275.
22 *Ibid.*, p. 338.
23 D. Loades, *Politics, Censorship and the English Reformation* (London : Pinter Publishers, 1991), p. 96

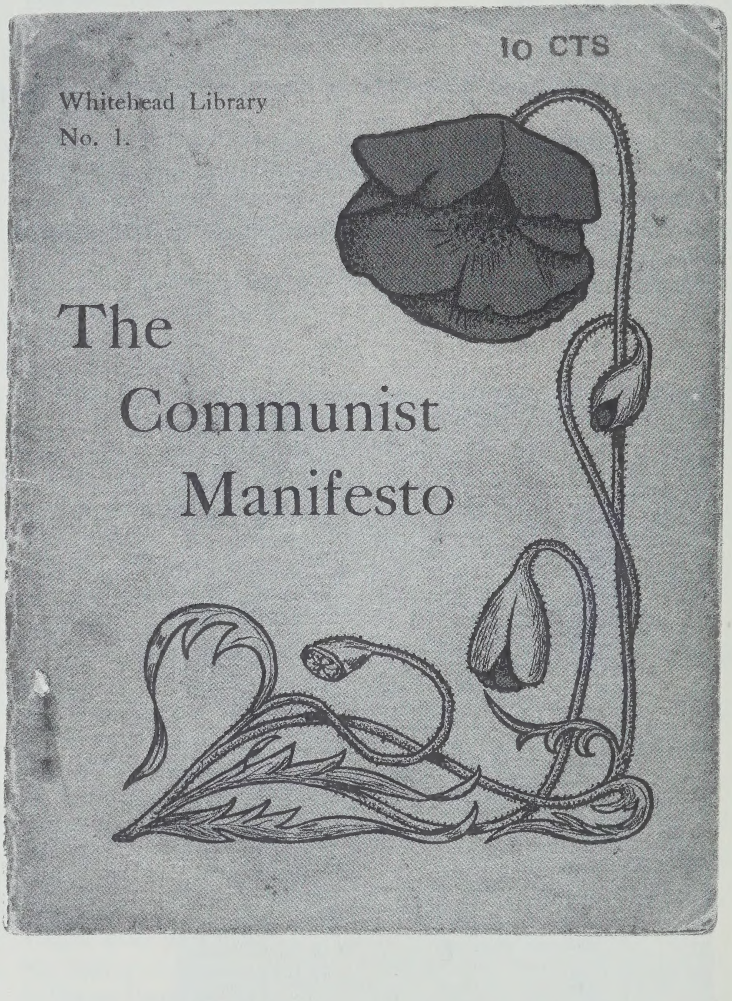
24 *Ibid.*, p. 120.
25 Parsons to Agazzari, 21 Oct. 1581 in V. Houliston, *Robert Persons S.J. The Christian Directory* (Leiden : Brill, 1998), p. xxxix.
26 C. Baumgardt, *Johannes Kepler : Life and Letters* (New York : Philosophical Library, 1951), pp. 135-136.
27 P. Heylyn, *Cyprianus Anglicus* (London : Printed for A. Seile, 1678), p. 228.
28 Herbert, *op.cit.*, p. 162.
29 Cf. Galileo Galilei, *Dialogo sopra i due massimi sistemi del mondo tolemaico e copernicano* (Florence: Giovanni Battista Landini, 1632), p. 320.
30 Karolides, *op.cit.*, pp. 197-200.
31 K. von Gebler, *Galileo Galilei and the Roman Curia* (Merrick: Richwood, 1977), p. 315.
32 F. Bacon, *Of the Advancement and Proficience of Learning* (Oxford : Printed by Leon: Lichfield, 1640), p. [6].
33 Bald, *op.cit.*, p. 3-4.
34 Ferngren, *op.cit.* p. 536.
35 M.R. Best & F.H. Brightman, eds., *The Book of Secrets of Albertus Magnus* (Oxford : Clarendon, 1973), pp. xv-xvi.
36 *Ibid.*, p. xxx.
37 J. Toland, *Christianity not Mysterious* (London : [s.l.], 1696), p. iv-v.
38 Bald, *op.cit.*, p. 39.
39 *Ibid.*, p. 139.
40 H. Clark, "The publication of the Koran in Latin : A Reformation debate", *Sixteenth Century Journal* XV, no. 1 (1984), p. 3.
41 *Ibid.*, p. 8.
42 W.H. Hart, *Index expurgatorius Anglicanus* (London : John Russell Smith, 1874), p. 159.
43 *The Koran, Commonly Called the Alcoran of Mohammed* (London : Printed by C. Ackers, 1734), p. iii.
44 Bald, *op.cit.*, p. 91.
45 M. Kuehn, *Kant : a Biography* (Cambridge : University Press, 2001), p. 371.
46 Haight, *op.cit.*, p. 31.
47 I. Kant, *Religion within the Limits of Reason Alone* (Edinburgh : Thomas Clark, 1838), p. viii.
48 *Ibid.*, p. ix.
49 Haight, *op.cit.*, p. 31.
50 Karolides, *op.cit.*, p. 249.
51 E. Krause, *Erasmus Darwin* (London : John Murray, 1879), p. 132.
52 E. Darwin, *The Botanic Garden 1791* (Menston : The Scolar Press, 1973), p. [1].
53 *Ibid.*, p. 102.
54 *Ibid.*, p. 102.
55 C. Darwin, *On the Origin of the Species by Means of Natural Selection* (London: John Murray, 1859), p. 490.
56 J. Rauch, *Kindly Inquisitors. The New Attacks on Free Thought* (Chicago: University of Chicago Press, 1993), p. 7.
57 Karolides, *op.cit.*, pp. 236-240.

58 S. Freud, *A General Introduction to Psychanalysis* (New York : Horace Liveright, 1920), p. vi.
59 Haight, *op.cit.*, p. [109].
60 Bald, *op.cit.*, p. 137.
61 *Ibid.*, p. 110.
62 J.V. Diller, *Freud's Jewish Identity* (Toronto : Associated University Press, 1991), p. 206.
63 Fergren, *op.cit.*, p. 278.
64 Teilhard de Chardin, P. *Fossil Men. Recent Discoveries and Present Problems* (Peking : Published for the author by Henri Vetch, 1943),p.28.
65 A.C. Kinsey, W.B. Pomeroy, C.E. Martin, *Sexual Behavior in the Human Male.* (Philadelphia : W.B. Saunders, 1948),p. 3.
66 Haight, *op.cit.*, p. 86.



*Gen.2.2. 11 For*in ſix dayes the LORD made heauen and
earth,the ſea and all that in them is,and reſted the
ſeuenth day, wherefore the LORD bleſſed the Sab-
bath day, and hallowed it.
* Deut.5. 12 ¶ * Honour thy father and thy mother, that
16.mat. thy dayes may bee long vpon the land which the
15.4. LORD thy God giueth thee.
ephe 6.2. 13 * Thou ſhalt not kill.
* Matth. 14 Thou ſhalt commit adultery.
5.21. 15 Thou ſhalt not ſteale.
16 Thou ſhalt not beare falſe witneſſe againſt
thy neighbour.
*Rom. 17 * Thou ſhalt not couet thy nighbours houſe,
7.7. thou ſhalt not couet thy neighbours wife, nor his
man-ſeruant,nor his maid-ſeruant,nor his oxe,nor
his aſſe, nor any thing that *is* thy neighbours.
*Hebr. 18 ¶ And * all the people ſaw the thunderings
12.18. and the lightenings, and the noyſe of the trumpet;
and the mountaine ſmoaking,and when the people
ſaw it, they remooued and ſtood a farre off.
* Deut. 19 And they ſaid vnto Moſes, * Speake thou
5. 24. and with vs,and we will heare:but let not God ſpeake
18.16. with vs, leaſt we die.
20 And Moſes ſaid vnto the people ; feare not,
for God is come to prooue you,and that his feare
may be before your faces, that ye ſinne not.
21 And the people ſtood afar off,and Moſes drew
neere vnto the thicke darkeneſſe where God was.
22 ¶And the LORD ſaid vnto Moſes,Thus thou
ſhalt ſay vnto the children of Iſrael, Ye haue ſeene
that I haue talked with you from heauen.
23 Ye ſhall not make with mee gods of ſiluer,

Exodus XX:14 from the so-called "Wicked" Bible, printed at London in 1631 by Robert Barker.



10 CTS

Whitehead Library
No. 1.

The
Communist
Manifesto

Front cover from the 1919 Vancouver edition of *The Communist Manifesto*.

Books of Politics and Philosophy

"To forbid us anything is to make us have a mind for it." (Montaigne)

From the time of the pre-Socratic thinkers, philosophy and politics have been intimately related. Indeed, it was Socrates' thoughts on statecraft and religion (which to the Greeks were inseparable) that effectively led to his trial and condemnation for corrupting the morals of the youth of Athens. In effect, by questioning the wisdom of Athenian democracy in his dialogues, Socrates philosophically bested the politicians of his day whose ideas have long since been forgotten while his have been studied by almost every generation of scholars since his enforced suicide. The history of human thought is riddled with the efforts of censors to kill ideas or political notions that challenged the *status quo*. This is because censorship has seemed a more expeditious method to resolve issues than actually engaging in debate.

The ancient Greeks, of course, were not the only ones to have dealt harshly with philosophers and political scientists who had the temerity to think outside of the bounds of established custom. As previously noted, in Elizabeth I's England, the punishment for slandering, reproaching or dishonouring the Queen's Majesty was the removal of the right hand.[1] During the McCarthy era in the United States, expressing opinions sympathetic to the socialist cause hastened ostracism, job loss and even arrest. This is not to say that there are not "bad" ideas or "corrupt" political philosophies. One need only look at the history of the twentieth century to confirm that there have been both. The problem in a democracy is that there can never be a clear, undisputed line of demarcation between "good" and "bad" ideas. Machiavelli, Hobbes, Locke, Hume, and Marx were political philosophers whose good ideas, when taken to extremes, have crossed the line into serious error. As history demonstrates, however, it is naive to presume that flawed philosophical or political ideas can ever be completely suppressed. Humans have constantly proven that, by forcing an idea or a movement underground, one almost certainly ensures that it will flourish. Worse yet, "as some advocates of censorship had learned to their dismay, censorship of the 'bad' establishes a principle that can also justify censorship of its critics."[2]

Why philosophical and political censorship? In the past the stronger members of society used such censorship to keep weaker members in their place. Now, however, it is often the ordinary citizen who, feeling disenfranchised by liberalism for example, will attempt to use the power of censorship to realize his or her own political will. The targets today are frequently public institutions such as university, school, and neighbourhood libraries which are "emblematic of what is wrong with the whole system" in society's rush towards political correctness, for instance.[3] This course of action is understandably being met with resistance since "in a democracy, libraries must function so as to allow the individual freedom to choose his own courses of action, public and private. The problem with censoring forces, both historically and in their most recent manifestations, has been that they threaten this basic freedom."[4] Several philosophical and political questions emerge from the current situation. If there is to be censorship, who should be the censor? What should be censored? Who sets the standard for censorship? In the final analysis, the greatest threat to thought in a democracy may not be the arbitrary actions of a few parliamentarians but the power of the majority to exclude what does not reflect their community's values.

21 Niccolo Machiavelli (1469-1527).
Princeps. Basiliae, 1589.

This seminal work on statecraft identifies two sociological forces that any true leader must distinguish: those who are noble and desire to command and oppress the people; and the people themselves who desire not to be oppressed or controlled. Today, the work is popularly associated with unscrupulous political behaviour, but quotations from it have largely been taken out of context making them sound much more cynical than they actually are. The work was banned absolutely by Pope Paul IV, though it was originally published with the approval of Clement VII. While the Roman *Index* of 1881 ceased to name works published before 1600, *The Prince* was still considered utterly condemned until 1966. In an interesting twist, in 1935 Mussolini actually encouraged the distribution of the work throughout Italy to bolster his dictatorship, seeing in Machiavelli's strategies the vindication of his own ruthless policies.[5]

22 Rene Descartes (1596-1650).
Les méditations métaphysiques. Paris: La veuue I. Camvsat, et P. le Petit, 1647.

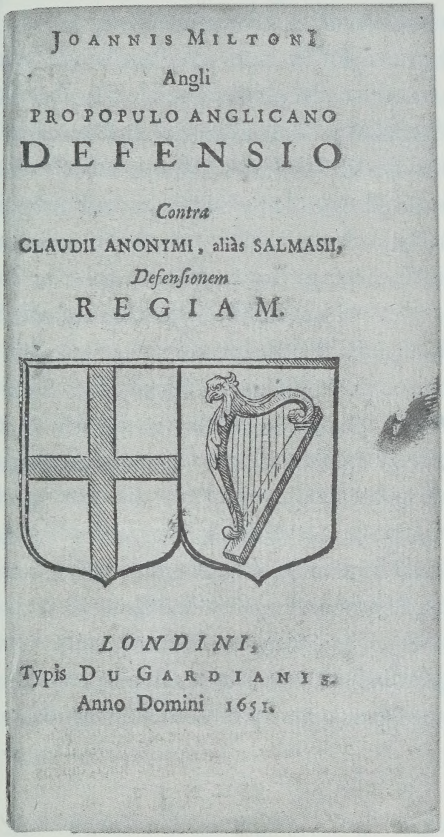
Although a devout Catholic, Descartes was clearly impressed by the condemned teachings of Galileo and Copernicus. Hoping to avoid Galileo's fate, Descartes softened many of his scientific principles in his earlier works, though not sufficiently to prevent his inclusion on the 1663 *Index*, largely through the influence of the Jesuits. In this text Descartes attempted to prove the existence of God and the soul with reference to logical principles. After introducing the notion of universal doubt, Descartes returns to develop his first certainty, namely *je pense, donc je suis* which he had first postulated in his *Discours* of 1637.[6] Only from that prior knowledge, he argues, can the individual can ever posit the existence of a Divine Being and then proceed to an affirmation of the physical world.[7] His rational philosophy necessitated a rejection of mediaeval scholasticism at the same time that it was also being attacked by the Protestant reformers. Descartes' philosophical works were added to the *Index* since they were not sufficiently Aristotelian in their view of the universe for contemporary Catholic tastes and because they included the writings of others who were of questionable repute. They remained listed until 1966. His writings were also banned by Louis XIV of France for undermining Eucharistic realism, and as late as 1926 they were censored in the Soviet Union.[8]

23 Thomas Hobbes (1588-1679).
Leviathan, or The Matter, Forme, & Power of a Common-Wealth, Ecclesiasticall and Civill. London: Printed for Andrew Crooke, 1651.

After the execution of Charles I, Hobbes developed a political theory asserting that humans are by their nature solitary, nasty and brutish. Left to their own devices, he asserted, humans could never control themselves, and government was therefore essential. Since political and religious theory were not yet completely separate, it is not surprising that Hobbes' theory, which appeared to deny the role of divine grace in individual lives, was offensive to many Christian theologians. For the peace of society, Hobbes insisted that citizens should submit themselves to governments whose sovereigns would, of necessity, enjoy greater power than any religious force. His ideas clearly represented a break with classical tradition by denying "the dictum of Aristotle that man is by nature social," and were extremely unpopular on the continent.[9] After the Restoration, the book was condemned by the 1683 Convocation of Oxford University.[10] Hobbes was prohibited by Parliament from publishing any more philosophical works since they espoused atheistic blasphemy in their denigration of humanity. Surprisingly, it took fifty-two years for this work to be placed on the *Index,* though the rest of his works followed in 1709 where they remained until 1966.[11]

24 John Milton (1608-1674).
Pro populo Anglicano defensio. Londini : Typis Du Gardianis, 1651.

In 1650, Milton was commanded by his Puritan masters to write a book in response to a treatise by Claude de Saumaise in which the lately executed Charles I had been defended as a martyr. This book was the extremely popular result, enjoying some eleven editions in its first year, and at least two more the year following.[12] The imprint on the title page is fictitious (the work having actually been printed in Amsterdam by Jan Jansson[13]), but the arms of the Commonwealth on the title page accurately demonstrate the official support that the volume enjoyed in England. It has been described as the "best apology that ever was offered for bringing Kings to the block", and for a time was among Milton's most admired, albeit vituperative, prose works.[14] The book was burned as early as 1652 in France.[15] Eagerly enforcing the first Restoration Parliament's decision, King Charles II demanded that all who possessed copies of the work should surrender them immediately to the sheriff and they were destroyed at the assizes of 13 August 1660.[16] In 1683, the book was also condemned by the University of Oxford together with similar writings by Goodwin and Owen.[17] Milton himself was briefly arrested, but was saved from the scaffold by friends who interceded on his behalf.



JOANNIS MILTONI
Angli
PRO POPULO ANGLICANO
DEFENSIO
Contra
CLAUDII ANONYMI, aliàs SALMASII,
Defenſionem
REGIAM.

LONDINI,
Typis DU GARDIANIS.
Anno Domini 1651.

After his release from prison, they concealed him in their homes where he remained in hiding until the passage of the so-called "Act of Oblivion" later in the same year. Perhaps the greatest personal challenge that arose during the writing of this controversial work, however, came from neither Church nor State but from the author himself, for it was while writing this text that Milton truly began to lose his sight, and he would be fully blind within a year of its printing. The first English edition of the work appeared in 1692.

25 Benedictus de Spinoza (1632-1677).
Opera posthuma. [Amstelodami : J. Rieuwertsz], 1677.

Neither author, nor publisher, nor printer, nor even place of publication graces the title page of this controversial philosophical text. The *Opera posthuma* was the third of Spinoza's published works, and contains the first appearance of his famous *Ethica*. While the *Ethica* had been written several years earlier, Spinoza decided not to publish it immediately since he was suspected of atheism. In such a troubled climate the appearance of a work of natural, pantheistic theology that called into question traditional morality could hardly improve matters for him.[18] Spinoza died on 21 February 1677, and only the day before gave instructions that his remaining works should be sent to his friend Jan Rieuwertsz's shop for printing.[19] Excommunicated by his native Jewish community in 1656, he was condemned as a heretic by the elders of the Christian community after his death, since his works were seen as attacks on the existing order both by Catholic and Protestant divines. In 1677 the States of Holland and West Friesland determined that his philosophy undermined many of the central doctrines of faith, and had especially degraded the traditional understanding of miracles. They declared this book profane, atheistic, and blasphemous, and forbade its printing or sale on pain of "high displeasure".[20] The *Opera posthuma* was added to the Roman *Index* on 29 August 1690.

26 John Locke (1632-1704).
Essay Concerning Human Understanding. London: Printed by Eliz. Holt, for Thomas Basset, 1690.

Locke's thoughts on civil, religious and philosophical liberty (which would, among other things, fuel the American Revolution), were considered too liberal for Stuart society; consequently he was forced to escape to Holland in 1683.[21] He derived his libertarian opinions from the theory of pure rationality, maintaining that since the existence of God and his truths were perceivable in nature, humans did not require the mediation or authority of the church for understanding.[22] What may have seemed an innocuous epistemological query was in fact quite revolutionary since his discoveries led to the affirmation of individual self-determination. To be free to think and act according to *personal* judgment, and not according to the judgment of the sovereign or the church, is one of the first fruits of individual understanding – a dangerous doctrine during the reign of William and Mary. In 1700, the French translation of his *Essay* was placed on the *Index*,[23] and the following year the Latin text was prohibited at Oxford (from which King Charles II had expelled Locke in 1683) with the express ruling "that no tutors were to read with their students this essential investigation into the basis of knowledge."[24]

27 George Berkeley (1685-1753).
Alciphron, or, The Minute Philosopher. London : Printed for J. Tonson ..., 1732.

A devout Christian who argued against the vices of atheism would seem an unlikely candidate for censorship, but such was the fate of George Berkeley, Bishop of Cloyne, in penning this, his most intellectually accessible volume. Beneath his contempt for freethinkers, however, was a genuine fear of the revival of Roman Catholicism in England, for he believed that by shaking the moral foundations of British society with their skepticism, atheists would open the door to the return of the perceived mystical certainties of the old religion. While a popular work among English Protestants, it was condemned by Rome, and placed on the *Index* in 1742.[25]

28 David Hume (1711-1776).
Philosophical Essays Concerning Human Understanding. London : Printed for A. Millar ..., 1748.

Hume was clearly *the* antagonist of eighteenth century religious sensibility. If Ockham had his razor, then Hume had a bulldozer making "a ruin of the pillars of certainty"[26] upon which ordinary folk established their knowledge of the external world. He denied the possibility to deduce anything with confidence from the known to the unknown, maintaining that the past is actually not a guide for the future. Having demolished the logical underpinnings of the objective world, he demonstrated that if one cannot actually achieve certainty about anything, then it is impossible to judge one man's belief as better than another's. The danger here was relativism which was a threat to both church and state.[27]

Essentially, Hume did nothing more than carry the ideas of Berkeley to their logical conclusions. The consummate Enlightenment philosopher, his rejection of the supernatural in religion - including miracles - gained him few friends in the ecclesiastical community. This work was added to the *Index* on 19 January 1761, and the remainder of his writings was added in 1827.[28]

29 Frederick II, King of Prussia (1712-1786).
***Oeuvres du philosophe de Sans-Souci.* [S.l.] : Au donjon du chasteau, 1760.**

According to Carlyle, this greatest of Enlightenment monarchs summoned printers to establish a workshop near his palace at Potsdam, where they executed the first very limited edition of this poetic work in 1750. That same year, under Voltaire's direction, revisions were made,[29] though the display copy is Frederick's 1760 edition, corrected while the king was in the midst of a pitched battle against the Austrians. As an unbeliever, his philosophical positions (such as his denial of the immortality of the soul) were antithetical to those of the Roman *curia*, for which august body Frederick had great mistrust. In spite of the delicate nature of relations between the Vatican and Prussia, the *Oeuvres* was nonetheless relegated by the Inquisition to the *Index* in 1760,[30] perhaps as much because of their association with Voltaire as for their expression of Frederick's own rationalist philosophy.

30 John Wilkes (1725-1797).
***The North Briton,* No. XLV. London, 23 Apr. 1763.**

Among the last titles burnt in Britain by the public executioner, this pamphlet was edited by John Wilkes, Member of Parliament for Aylesbury. Wilkes had established this anti-government periodical the previous year, having the temerity to publish the full names of ministers of the Crown when issuing his criticisms, and not perpetuating the transparent practice of using dots and dashes to preserve their anonymity. In this forty-fifth issue, Wilkes finally crossed the line and questioned the veracity of a recent Speech from the Throne. Although initially protected by Parliamentary privilege, he was charged with seditious libel in November of the same year, evicted from the House of

Commons, and his text consigned to the flames on 3 December 1763 before a riotous mob.[31] Wilkes himself fled to France where he remained until 1768. Upon his return to London he was sent to prison, an action that fomented further rebellion among the English masses. Nevertheless, in 1774, Wilkes was elected Lord Mayor of London, and agitated for reform of the Parliamentary system.

31 Voltaire (1694 – 1778).
Dictionnaire philosophique. 1765.

Although ostensibly a collection of articles on such subjects as government, war, friendship, beauty, and love, the *Dictionnaire* was also Voltaire's anti-Christian masterpiece. The quintessential deist, he saw in organized religion the crucible of intolerance and the greatest threat to intellectual freedom. Indeed it was in these pages that one of his most famous expressions, "Dare to think for yourself", first saw the light of day. The work was almost immediately condemned and burned in France, Geneva, the Netherlands, and Rome for its blasphemy, while simultaneously securing its enduring popularity. Along with thirty-seven of his other works, this text was added to the Roman *Index* and remained condemned until 1966.

32 Jean-Jacques Rousseau (1712-1778).
Du contrat social. Geneva: M.M. Bousquet, 1766.

Rousseau's works, for all of the popularity (and perhaps precisely *because* of their popularity) did not fare well with censors in France or his native Switzerland. One of his earlier works, *Émile, ou l'Éducation* was immediately condemned by the Parliament of Paris upon publication in 1762, and ordered "torn and burned at the foot of the great staircase."[32] Fleeing home, he was condemned there by the Council of Geneva, at which Rousseau renounced his citizenship and attacked both the Council and the constitution of the city.[33] Under the protection of Frederick the Great at Neuchâtel, Rousseau continued writing - this time his greatest work, *Du contrat social.* The theories which Rousseau expounded herein threatened the *ancien régime* of France, causing one author to remark that "there is no more point disputing whether Rousseau made the French Revolution or whether the French

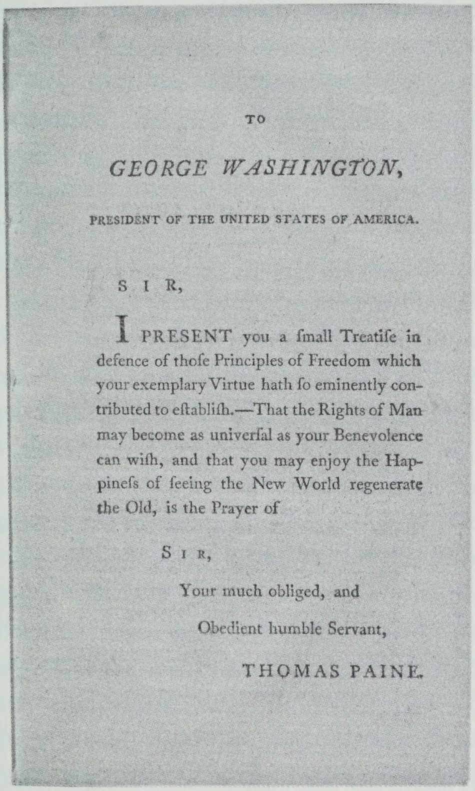
Revolution made the reputation of Rousseau."[34] Either way, the two - especially through the mediation of this work - were inextricably linked and shook the foundations of western government. The last revision of this work done by the author was in 1766, the same year in which it was placed on the *Index*.[35]

33 John Hely-Hutchinson (1724-1794).
The Commercial Restraints of Ireland Considered in a Series of Letters to a Noble Lord. Dublin : W. Hahead, 1779.

By the eighteenth century, many a British subject had begun to wonder how it was that, given the relative peace and prosperity of the Kingdom, so many of the people of Ireland could still live in such abject poverty and ignorance. Hely-Hutchinson, politician and provost of Trinity College, Dublin, gave public voice to what had previously been discussed in private salons and faculty rooms. A proponent of Catholic emancipation, he supported the legislative independence of Ireland. Originally published anonymously, this work was immediately labeled seditious and vehemently resented by the ruling class. While there is no extant order for its destruction, the relative scarcity of this first edition attests to its suppression by other means.[36]

34 Immanuel Kant (1724-1804).
Critik der reinen Vernunft. Riga : Verlegts Johann Friedrich Hartknoch, 1781.

This book, Kant's *magnum opus* on epistemology and metaphysics, met with resistance in both Protestant and Catholic circles. In October 1792, the Prussian cabinet condemned the work and forbade its circulation.[37] The focus of their objection was Kant's thesis that the existence of God could be neither confirmed nor denied using the faculty of reason. For Protestants, the truth of sacred Scripture was being undermined, while for Catholics, such a new, purely rationalist "doctrine" flew in the face of the tradition of scholastic divines who had provided the foundations for Roman theology. The book was nevertheless disseminated throughout the German territories, and Kant was dead almost a quarter of a century before it was condemned by Catholic authorities who had ignored it until appearance of an Italian translation in 1827.



TO

GEORGE WASHINGTON,

PRESIDENT OF THE UNITED STATES OF AMERICA.

SIR,

I PRESENT you a ſmall Treatiſe in defence of thoſe Principles of Freedom which your exemplary Virtue hath ſo eminently contributed to eſtabliſh.—That the Rights of Man may become as univerſal as your Benevolence can wiſh, and that you may enjoy the Happineſs of ſeeing the New World regenerate the Old, is the Prayer of

SIR,

Your much obliged, and

Obedient humble Servant,

THOMAS PAINE.

35 Thomas Paine (1737-1809).

***The Rights of Man.* London : Printed for J.S. Jordan, 1791-1792.**

Paine's writings were contentious from the first since they supported the democratic ideals of the new American nation as well as the French Revolution. He had arrived in the American colonies in 1774, essentially a failure at every other occupation he had attempted before writing. In this treatise he absolutely rejected monarchy, maintaining that "all hereditary government is in its nature tyranny"[38] and attacked the very foundations of English parliamentary institutions. After its publication in London (where he was staying at the time), Paine was indicted for treason and forced to flee to France. A trial was held in the summer of 1792 with the printer Jeremiah Jordan convicted of seditious libel, while Paine was convicted *in absentia.* He did not find safety in France. Similar criticisms of the Jacobins secured him a prison term there.[39] A second printer, Henry Delahay Symonds, was also imprisoned in 1793 and fined £100 for selling Paine's *Letter addressed to the Addressers on the late Proclamation.* Nevertheless, in England Pitt himself declared that "Tom Paine is quite in the right... but if I were to encourage his opinion we should have a bloody revolution."[40]

36 Jeremy Bentham (1748-1832).
An Introduction to the Principles of Morals and Legislation.
London : E. Wilson, 1823.

The "father of utilitarianism" first published this, his best known work, in 1789. In it he assessed the ethical component of human behaviour with reference only to the consequences of actions. As a result, he argued that deeds should be judged right or wrong depending only on "their tendency to promote or damage the happiness of the community".[41] Such a theory naturally influenced his thoughts on jurisprudence and eventually exerted tremendous influence over the development of penal legislation in the English-speaking world. Since his secular philosophy excluded the certainty of religious knowledge (and consequently its influence over politics and punishment), this book and all of his published works were not sympathetically received by the religious authorities. The leaders of the Oxford Movement preached against his theories, and they were all included on the Roman *Index* under Leo XIII.

37 Great Britain. Public Record Office.
Liber munerum publicorum Hiberniae, ab an. 1152 usque ad 1827. [London : s.n.], 1824-[1830].

In 1823, the cause of Catholic emancipation in Ireland was undertaken by Daniel O'Connell, "the Great Liberator" – an endeavour that would not actually achieve success until 1829. In the intervening years this two-volume work was ordered printed. A masterpiece of scholarship that involved the archives of Trinity College Dublin, the Bodleian, Lambeth, and various other university and royal libraries, these books provided the first serious overview of the state of Ireland both before and since the arrival of the English. Given the general unrest in Ireland, especially in 1829, the book was deemed to be inflammatory. It was rigidly suppressed and destroyed in 1830, just as its index was being printed. According to one nineteenth century bookseller's catalogue, "it is believed that not more than four copies remain unsuppressed." The display copy was preserved only because the original owner, Henry Coghlan, who had been involved in the printing, purchased the work immediately upon its appearance and the same day sailed for the continent.

38 John Stuart Mill (1806-1873).
Principles of Political Economy : with some of their
***Applications to Social Philosophy.* London : John W. Parker,**
1848.

In this utilitarian masterpiece, Mill argued that human habit, custom, and self-interest provided the principal motivation for economics, and that wages, rents and profits could be controlled by human intervention. More controversial still, he argued that economic laws were confined to production, and not distribution. As a result he came to advocate cooperative societies rather than any strict capitalist wage system. It was his secularism, however, combined with his denial of a divinely implanted conscience that incurred the displeasure of religious censors. In 1856 this title was listed on the Roman *Index* together with his *System of Logic*. Pope Pius IX expanded on that judgment at the First Vatican Council, when the assembled bishops issued a general rejection of modernity and liberalism in all of its forms.

39 Karl Marx (1818-1883) and Friedrich Engels (1820-1895).
***The Manifesto of the Communist Party.* Vancouver :**
Whitehead Estate, [1919].

In this book Marx and Engels issued a call to the proletariat to reclaim their dignity as workers. Though published in London in 1848, it was first banned in Germany in 1878 after several assassination attempts on Kaiser Wilhelm I.[42] The Catholic Church added the work to its *Index* because of Communism's inherent atheistic character, with American Catholic universities restricting access to the book in their libraries. In 1929, the Chinese government attempted to prevent access to the

Manifesto as well as to *Das Kapital,* while the Nazis included the title in their 1933 book burnings. During the McCarthy Era, it (along with 30,000 other "subversive" volumes) was destroyed by various American agencies around the world.[43] As recently as 1989 it was confiscated by customs officials in Grenada.[44] After the Canadian government effectively banned the importation of literature dealing with working class issues in the wake of World War I, the Socialist Party of Canada published this Canadian edition of the *Manifesto* using funds from the private bequest of George Whitehead.

40 Adolf Hitler (1889-1945).
My Struggle. London : Hurst & Blackett, 1935.

In this biography, Hitler details his struggle to emerge from Austrian obscurity to the leadership of the German people, while simultaneously laying the groundwork for National Socialism. The work was carefully scrutinized in the years leading up to World War II with Otto Toischus, of the *New York Times* observing that "in content *Mein Kampf* is ten percent autobiography, ninety percent dogma, and one hundred percent propaganda. Every word in it... has been included... solely for propagandist effect. Judged by its success, it is the propagandistic masterpiece of the age."[45] The book was immediately challenged by American Jewish groups and reaction against its publisher, Mifflin, was so severe that a campaign was begun to remove all of their textbooks from New York schools. In the same year the work was banned in Czechoslovakia and Poland, while British librarians opposed such action on the basis that "to ban a book is to give it wide publicity, and those who attempt to impose such restrictions are defeating their own ends."[46] In an interesting twist, Dr. Alfred Rosenberg, head of the National Reich Church (which aimed at replacing Christianity in Germany) called for a cessation to the publication of the Bible, ordering that it be replaced in all national churches with *Mein Kampf.*[47] The text remains difficult to obtain in many places today. As recently as 2001, Heather Reisman, President of Indigo Bookstores, announced that the title would no longer be available in any of her outlets. "We consider it hate literature," she said. "With freedom of expression, the line is drawn on hate literature. It's a corporate decision. It's what we stand for. It's our point of view."[48] University of Toronto history professor Michael Marrus commented on the decision noting that "it's an important thing to have access to this book. For instance, I would expect students who are knowledgeable about Nazism to have read *Mein Kampf*."[49] The Canadian Jewish Congress, on the other hand, applauded the decision as the responsible action of a responsible bookseller. The book remains banned for sale in Germany.

NOTES

1 G. Beahm, *War of Words. The Censorship Debate* (Kansas City: Andrews and McMeel, 1993), pp. 10-11.
2 D.B. Sova, *Literature Suppressed on Social Grounds* (New York: Facts on File, 1998), pp. xv-xvi.
3 J.E. Davis, ed. *Dealing with Censorship* (Urbana: National Council of Teachers of English, 1979), p. xi.
4 D. Hillen, "Censorship: Your Obscenity or Mine", *The Observer* (Sep. 1978), p. 21.
5 N.J. Karolides, M. Bald, D.B. Sova. *100 Banned Books. Censorship Histories of World Literature* (New York: Checkmark Books, 1999), pp. 123-28.
6 R. Descartes, *Discours de la methode* (A Leyde : De l'imprimerie de Ian Maire, 1637), p. 33.
7 M. Bald, *Banned Books. Literature Suppressed on Religious Grounds* (New York : Facts on File, 1998), p. 160.
8 A.L. Haight, *Banned Books. 387 B.C. to 1978 A.D.* (New York: R.R. Bowker Company, 1978), p. 20.
9 H. Becker & H.E, Barnes, *Social Thought from Lore to Science* (New York: Dover Publications Inc., 1961), p. 388.
10 *The Judgment and Decree of the University of Oxford …* ([Oxford] : Printed at the Theater, 1683), p. 3, 5.
11 Bald, *op.cit.*, pp. 155-56.
12 *John Milton* (Dorking : C.C. Kohler, 1993), p. 70.
13 F.F. Madan, "Milton, Salmasius, and Dugard", *The Library*, 4th series, v. 4 (1924), p. 133.
14 *John Milton : A catalogue of works by or relating to John Milton* (London : Maggs, 1936), p. 19.
15 J.A. Farrer, *Books Condemned to be Burned* (London : Elliot, 1892), p. 20.
16 *Ibid.*, p. 122.
17 *The Judgment and Decree of the University of Oxford …*, p. 3, 7.
18 W. Schmidt-Biggemann, *Baruch de Spinoza 1677-1977 : His Work and its Reception* (Baarn : Hertzberger, 1977), p. 11.
19 A. Wolfson, *Spinoza; a Life of Reason* (New York : Modern Classics, 1932), p. 97

& 294.

20 F. Pollock, *Spinoza : His Life and Philosophy* (London : Paul, 1880), p. 41. *Cf. Groot Placaet Boek*, 3de deel (25 Jun. 1678), p. 525.

21 Bald, *op.cit.*, p. 96.

22 *Ibid.*, p. 97.

23 Haight, *op.cit.*, p. 24.

24 *Ibid.*, p. 24.

25 Bald, *op.cit.*, p. 11.

26 J. Rauch, *Kindly Inquisitors. The New Attacks on Free Thought* (Chicago: University of Chicago Press, 1993), p. 44.

27 *Ibid.*, pp. 44-45.

28 Bald, *op.cit.*, p. 78.

29 T. Carlyle, *History of Friedrich II of Prussia* (London : Chapman and Hall, 1858-1865), v. 6, p. 168-69.

30 G.H. Putnam, *The Censorship of the Church of Rome* (New York : Putnam, 1907), v. 2, p. 158.

31 Farrer, *op. cit.*, p. 178.

32 Haight, *op.cit.*, p. 29.

33 *Ibid.*, p. 30.

34 C. Brinton, *The Anatomy of Revolution* (New York: Vintage Books, 1965), p. 49.

35 Haight, *op.cit.*, p. 30.

36 Farrer, *op.cit.*, p. 185.

37 Putnam, *op.cit.*, vol. 2, p. 252.

38 Thomas Paine, *The Rights of Man* (London : Printed for J.S. Jordan, 1792), p. 21.

39 Haight, *op.cit.*, p. 33.

40 *Ibid.*, p. 33.

41 Bald, *op.cit.*, p. 134.

42 *Ibid.*, p. 44.

43 It is interesting to note that in the late nineteenth century this book was generally not challenged in the United States which was more concerned with the atheistic aspects of the new philosophy than its socialist characteristics. Since the *Manifesto* was still largely perceived as an economic and political treatise, it appears to have escaped notice largely unscathed, though Marx himself was attacked for his atheistic views. Cf. E. Geller, *Forbidden Books in American Public Libraries, 1876-1939* (Westport, Ct.: Greenwood Press, 1984), p. 56.

44 Karolides, *op.cit.*, pp. 109-110.

45 *Ibid.*, p. 114.

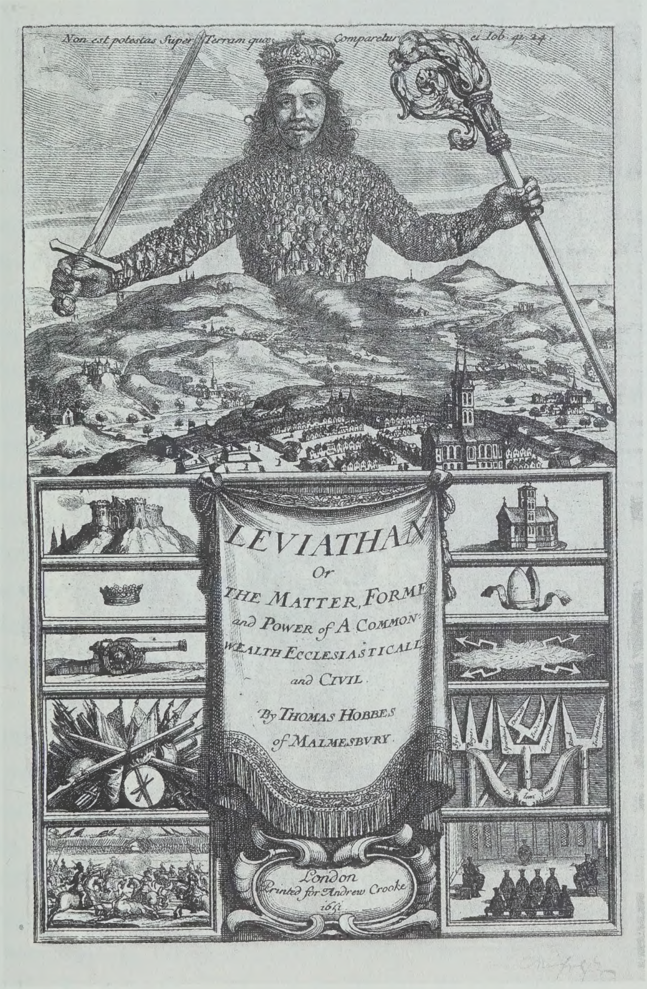
46 A.H. Thompson, *Censorship in Public Libraries in the United Kingdom during the Twentieth Century* (Epping: Bowker, 1975), p. 12. Frederick Cowles, Borough Librarian of Swinton and Pendlebury went on to complain that "it is grossly unfair to deprive ratepayers of the privilege of reading any book that may contribute to their general knowledge of national or international affairs. The ideal public library is one in which the stock is evenly balanced, and does not reflect unduly the political creed of the local authority controlling its activities.

The comprehensive freedom of the public library service in this country is its greatest power." Cf. Thompson 12.

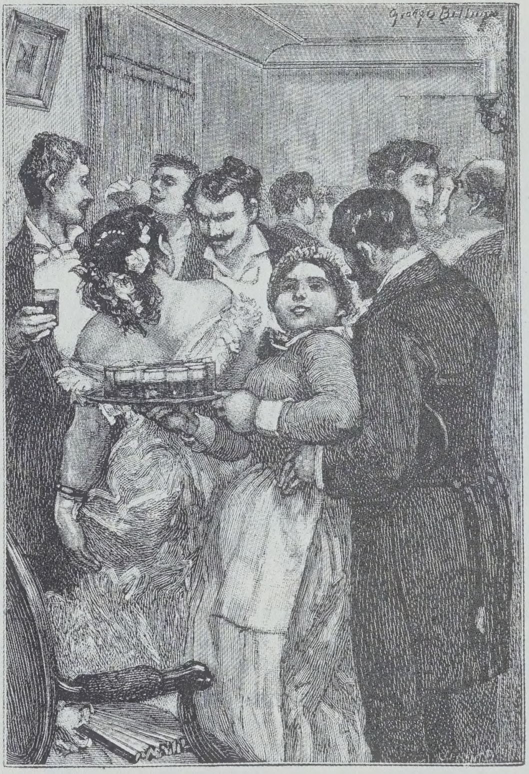
47 Karolides, *op.cit.*, p. 117.

48 James Adams, "Reisman bans Mein Kampf from Chapters and Indigo", *The Globe and Mail* (Nov. 29, 2001), http://www.theglobeandmail.com/

49 *Ibid.*


Non est potestas Super Terram quæ Comparetur ei Iob. 41. 24.
LEVIATHAN
Or
THE MATTER, FORME
and POWER of A COMMON-
WEALTH ECCLESIASTICALL
and CIVIL
By THOMAS HOBBES
of MALMESBURY
London
Printed for Andrew Crooke
1651

Engraved title page from Thomas Hobbes' *Leviathan, or The Matter, Forme, & Power of a Common-Wealth, Ecclesiasticall and Civill,* (London, 1651).



TRUBLOT PINCHING ADÈLE AT THE JOSSERANDS' PARTY.

p. 61.

Illustration from Zola's *Piping Hot* published in London by Henry Vizetelly in 1884.

Books as Threats to the Social Order

> *"It is shameful to put one's mind into the hands of those whom you wouldn't entrust with your money. Dare to think for yourself."*
>
> (Voltaire)

For all of the upheaval that published religious and political ideas can *actually* create in the world, it is obscenity which has been perceived to be the real threat by the majority of censors in the last one hundred years. In the United States, for example, despite the First Amendment right protecting freedom of speech and the press, the 1873 "Comstock Law"[1] prevented many classics from being delivered by the United States Postal System.[2] Indeed, a book can still be banned there if it is proven that the work has "prurient appeal, patent offensiveness and a lack of social value"[3] as the publishers of Robert Mapplethorpe's photography books learned in the 1990s. The obvious problem is that the determination of what is "prurient" and "offensive" is a highly subjective matter. In addition, past censorship has tended to be unable to distinguish between pornography and erotic realism. It has been argued, for example, that Rabelais, Zola and Miller - all banned at one time or other in the English-speaking world - wrote erotic realism, but not pornography.[4]

The presumption behind such censorship is that literature has the power to incite an uncontrollable sexual drive in the reader and that control of print and images is therefore necessary for the protection of society. Clearly, not all scholars and sociologists agree with this hypothesis. "We are taught", writes one critic of this position, "that when an effect is out of all proportion to its supposed cause, there must be other factors of greater force at work. So when we hear of vague dangers arising from reading, we must look for some forces other than books in most unlawful behaviour, because books just do not have that kind of influence. We read, in fact, what accords with our preexisting interests. Sex maniacs, it often has been said, do not become maniacal from reading but read what they do because of their obsessive tendencies."[5]

Of late, censors have perceived another grave menace to society. This threat is not so much sexual, but is manifest in those books that challenge a society's image of itself. The attempt to control the dissemination of such opinions has become known, ironically, as "liberal censorship" or more commonly "political correctness". Starting with Gibbon's *Decline and Fall* (which was censured at the time of its publication both in Rome and England for identifying Christianity as one of the root causes of the Empire's demise) one can begin to trace the denial of historical reality in favour of an unhistorical idealism. Plays like *A Comedy of Errors* (for its supposed misrepresentation of transvestites) and children's stories like *Little Black Sambo* are regularly challenged today because their depiction of specific minority groups cannot be reconciled with modern sensibilities. Critics essentially maintain that it would be better to lose the lesson of history contained in such works by banning them rather than risk raising the spectres of injustice which our ancestors accepted and, at times, encouraged. Yet, "isn't part of a publisher's function the preservation of the historical record, even when it offends? Is the suppression of established writings a denial of freedom of expression? Can teachers and librarians foster understanding, tear down barriers between black and white, destroy ugly myths, and nurture social sensitivity by teaching, along with the revisions of history, the distortions and omissions of the earlier content, and by including in library collections books which reflect the total record?"[6]

It would appear that this byproduct of modern liberalism is at least as intellectually dangerous to society as the intolerance which came before it since "all minorities stand to lose far more than they win from measures regulating knowledge or debate."[7] In fact, the phenomenon of so-called "liberal censorship" goes against the very foundation of liberalism itself with its emphasis on freedom of expression. It would have been a great shock to Harriet Beecher Stowe, for example, to realize that her classic novel, *Uncle Tom's Cabin*, would be banned for teaching intolerance when her intention was to demonstrate graphically the evils associated with that very intolerance. In the end, of course, such an approach to literature and knowledge becomes reactionary.[8] This new sociological form of censorship is a phenomenon of the last quarter century and, as such, is the fruit of the various social revolutions of the 1960s and 1970s. Literature that is deemed to be "politically incorrect" is now regularly challenged, especially in public libraries and schools. Those who analyze such things maintain that nothing has really changed with this type of censorship, except the motives. The end result is no different from what has been achieved by the censors of the past. As benevolent as their intentions may be, they still aim to prevent others from reading what they themselves dislike.[9]

41 Dante Alighieri (1265-1321).

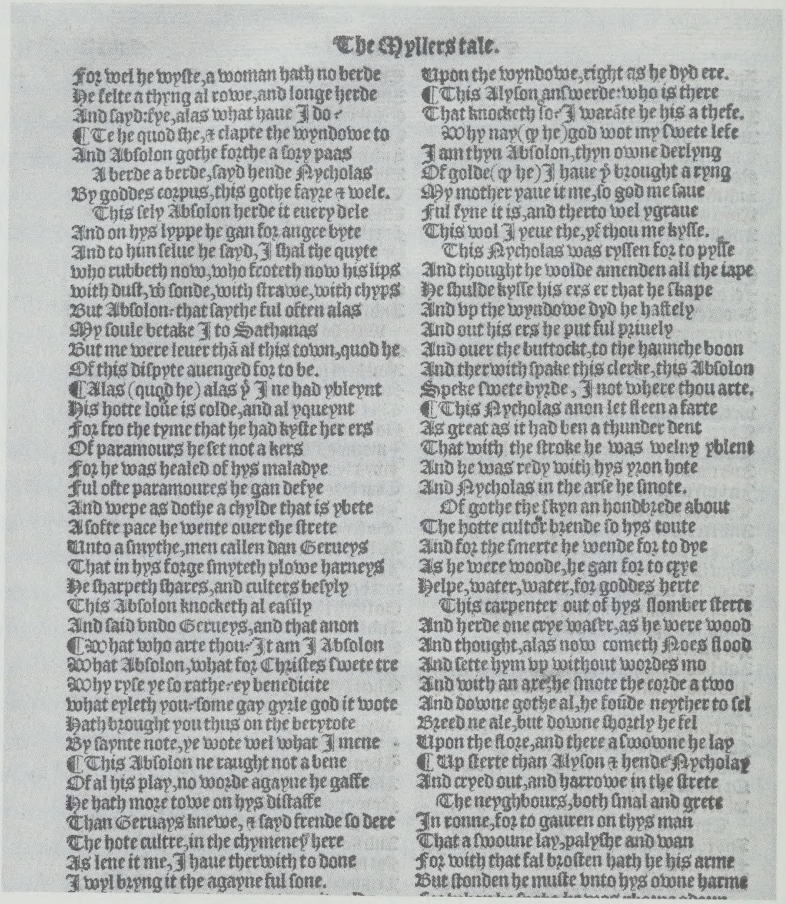
***La commedia.* Vinegia : Petrus de Plasiis, Cremonensis, dictus Veronensis, 18 Nov., 1491.**

Among the earliest works of literature written in the Italian language, *La commedia* provides the foremost model for the fall and redemption genre of modern literature. Dante himself is the protagonist, journeying with Virgil through the various circles of existence as he plumbs the depths to which humans can remove themselves from the divine. Dante condemned corrupt popes to the eighth circle of hell, in the company of panderers, magicians and those guilty of simony. The suggestion that many of those men who had occupied Peter's Chair had merited eternal perdition because of their interference in the secular and political affairs of Christians undermined the very premise of Christendom itself as it was understood in pre-Reformation Europe.[10] Savonarola burned this book, together with *De monarchia* in the "bonfire of the vanities" in 1497. Curiously, the work was never banned in Italy, though the Spanish and Portuguese Inquisitions recalled all copies of the poem for expurgation in 1581. In 1612, the Spanish *Index* eliminated three offending passages before permitting its dissemination.[11]

42 Geoffrey Chaucer (d. 1400).

***The Caunterbury Tales.* [London] : Printed by [R. Grafton for] Wyllyam Bonham ..., 1542.**

This revered icon of English literature may at first glance seem an unlikely candidate for censorship, but it was challenged in many British school jurisdictions as late as the 1950s[12]. In the United States there have also been consistent attempts to limit its access since the first American



The Myllers tale.

Foꝛ wel he wyſte, a woman hath no berde
He felte a thyng al rowe, and longe herde
And ſayd: fye, alas what haue I do?
¶ Te he quod ſhe, ⁊ clapte the wyndowe to
And Abſolon gothe foꝛthe a ſoꝛy paas
A berde a berde, ſayd hende Nycholas
By goddes coꝛpus, this gothe fayꝛe ⁊ wele.
This ſely Abſolon herde it euery dele
And on hys lyppe he gan foꝛ angre byte
And to hym ſelue he ſayd, I ſhal the quyte
who rubbeth now, who froteth now his lips
with duſt, wͭ ſonde, with ſtrawe, with chyps
But Abſolon: that ſaythe ful often alas
My ſoule betake I to Sathanas
But me were leuer thã al this town, quod he
Of this diſpyte auenged foꝛ to be.
¶ Alas (quod he) alas ẏ I ne had ybleynt
His hotte loue is colde, and al yqueynt
Foꝛ fro the tyme that he had kyſte her ers
Of paramours he ſet not a kers
Foꝛ he was healed of hys maladye
Ful ofte paramoures he gan defye
And wepe as dothe a chylde that is ybete
A ſofte pace he wente ouer the ſtrete
Unto a ſmythe, men callen dan Gerueys
That in hys foꝛge ſmyteth plowe harneys
He ſharpeth ſhares, and culters beſyly
This Abſolon knocketh al eaſily
And ſaid vndo Gerueys, and that anon
¶ What who arte thou? It am I Abſolon
What Abſolon, what foꝛ Chꝛiſtes ſwete tre
Why ryſe ye ſo rathe? ey benedicite
what eyleth you? ſome gay gyꝛle god it wote
Hath bꝛought you thus on the verytote
By ſaynte note, ye wote wel what I mene
¶ This Abſolon ne raught not a bene
Of al his play, no woꝛde agayne he gaffe
He hath moꝛe towe on hys diſtaffe
Than Geruays knewe, ⁊ ſayd frende ſo dere
The hote cultre, in the chymeneẏ here
As lene it me, I haue therwith to done
I wyl bꝛyng it the agayne ful ſone.

Upon the wyndowe, right as he dyd ere.
¶ This Alyſon anſwerde: who is there
That knocketh ſo? I warãte he his a thefe.
Why nay (ꝙ he) god wot my ſwete lefe
I am thyn Abſolon, thyn owne derlyng
Of golde (ꝙ he) I haue ẏ bꝛought a ryng
My mother yaue it me, ſo god me ſaue
Ful fyne it is, and therto wel ygraue
This wol I yeue the, yf thou me kyſſe.
This Nycholas was ryſſen foꝛ to pyſſe
And thought he wolde amenden all the iape
He ſhulde kyſſe his ers er that he ſkape
And vp the wyndowe dyd he haſtely
And out his ers he put ful pꝛiuely
And ouer the buttockt, to the haunche boon
And therwith ſpake this clerke, this Abſolon
Speke ſwete byꝛde, I not where thou arte.
¶ This Nycholas anon let fleen a farte
As great as it had ben a thunder dent
That with the ſtroke he was welny yblent
And he was redy with hys yꝛon hote
And Nycholas in the arſe he ſmote.
Of gothe the ſkyn an hondbꝛede about
The hotte cultoꝛ bꝛende ſo hys toute
And foꝛ the ſmerte he wende foꝛ to dye
As he were woode, he gan foꝛ to crye
Helpe, water, water, foꝛ goddes herte
This carpenter out of hys ſlomber ſterte
And herde one crye water, as he were wood
And thought, alas now cometh Noes flood
And ſette hym vp without woꝛdes mo
And with an axe, he ſmote the coꝛde a two
And downe gothe al, he foũde neyther to ſel
Bꝛeed ne ale, but downe ſhoꝛtly he fel
Upon the floꝛe, and there a ſwowne he lay
¶ Up ſterte than Alyſon ⁊ hende Nycholay
And cryed out, and harrowe in the ſtrete
The neyghbours, both ſmal and grete
In ronne, foꝛ to gauren on thys man
That a ſwoune lay, palyſhe and wan
Foꝛ with that fal bꝛoſten hath he his arme
But ſtonden he muſte vnto hys owne harme

publication of 1908. The pilgrim's stories, though charmingly related in the "vulgar tongue" were apparently too vulgar for the sensitivities of many a school board as recently as the 1990s. Objections have most frequently been raised to the overtly sexual details provided by the Wife of Bath and the jocular treatment of adultery in "The Miller's Tale". Chaucer never directly indicates what he thinks of his characters. Instead he provides evidence from which one can infer which should be admired, and which should be shunned. As of 1999, the *Tales* remained banned in the Columbia (Florida) County School District. Although an appeal of this judgment to the United States Supreme Court had been launched by the ACLU, it was eventually dropped in 1989 "because the changed character of the higher court did not promise success even if the motion to argue the case were approved."[13]

43 Tasso, Torquato (1544-1595).

Gerusalemme liberate. In Casalmaggiore : Appresso Antonio Canacci & Erasmo Viotti, 1581.

Tasso's epic poem is essentially a love story told against the backdrop of the First Crusade, with the historical figure Godfrey of Bouillon as the main character. In spite of the fact that it was recognized as one of the greatest masterpieces written in the Italian tongue it was deemed to contain a subversive political subtext because it appeared to cast doubt on the value of kings. Tasso, who was by no means a democrat, believed that real authority is never inherited; rather, it is a gift of God, intended for the common good.[14] Not surprisingly some of the crowned heads of Europe found this political philosophy disconcerting, particularly the Bourbons in France. That kingdom had no national Inquisition like Spain, and so it depended on its officially appointed censors to protect the interests of both Church and State. The problem was, however, that those same censors also had to negotiate the power struggle that was emerging between the episcopal hierarchy and the Crown in the sixteenth century.[15] While the Church may have approved Tasso's insights, King Henry IV most assuredly would not. As a result, the poem was opposed in France for seeming to undermine the monarchical structure of society, and was suppressed in 1595.

44 Giovanni Boccaccio (1313-1375).

Il Decameron. In Vinezia : Per li Giunti di Firenze, 1585.

The *Decameron* is one of the few great classics of literature that has managed to offend churchmen, the parliament of France, the magistrates of England, the United States Post Office, the American Treasury Department, and the National Organization of Decent Literature.[16] In the course of these stories within a story Boccacio mocks the clergy, ridicules the veneration of relics, satirizes sexual seduction in most graphic terms, and even derides the Florentine government of his day. Both manuscript and print versions of this work were cast by Savonarola into the "bonfire of the vanities" in 1497. For its "low humour" it was placed on the *Index* in 1559 and censored by the Florentine *deputati* in 1573.[17] In its expurgated form, however, it enjoyed great success in Catholic countries, remaining a source of embarrassment during the Counter Reformation. If the Church's concern was that Boccaccio's anti-clericalism could undermine Catholicism's fragile peace, other authorities were far more concerned with the work's perceived immorality. As a result, the Comstock Law of 1873 prevented the transport of the book by the federal mail system in the United States,[18] while in Britain it narrowly escaped destruction on several occasions throughout the 1880s at the hands of wary magistrates and the National Vigilance Association.[19]

45 Winwood, Ralph, Sir (1563?-1617).
***Memorials of Affairs of State in the Reigns of Q. Elizabeth and K. James I.* London : Printed by W.B. for T. Ward ..., 1725.**

Winwood was, among other things, British ambassador to France, agent to the States-General of the United Provinces, a member of the Dutch Council of State, and Secretary of State for James I. His hearty dislike for all things Spanish and Catholic was communicated in this book of his correspondence which eventually found its way into the hands of Catholic authorities. The end flyleaf of each of the three volumes in the Fisher Library records that they were "expurged by special order of his Eminency ye Lord Cardinal da Cunha, Inquisitor General Xa. Lixa, 2nd July 1731". In these copies, the censor's ink of the expurgated passages, however, has been bleached to reveal the original underlying text. The majority of these (especially in letters written to Sir Walter Raleigh) urge rough treatment of the Spanish and of the "popish church".

46 Voltaire (1694-1778).
***Candid, or, All for the Best.* London : Printed for J. Nourse, 1759.**

Candide (or *Candid* as in this English edition) was intended to satirize Leibniz's belief that humans live in the best of all possible worlds, and that everything in that world is, in effect, a necessary evil. Voltaire rejected the naive optimism of the title character who, after traveling the world witnessing the worst of human suffering, returns home, now more a realist than an optimist. Because of its ethical relativism, deistic view of creation, and pessimistic view of humanity, the work was banned by the French Catholic Church, and in 1806 Pope Pius VII formally placed it on the *Index*.[20] In 1928, the United States Customs Office seized it declaring it obscene, even though the title was on many university reading lists.[21] That action heightened the awareness that existing obscenity laws should not apply to classic works, and in 1937 it was decided that American customs collectors would be deprived of their ability to censor.[22] *Candide*, however, had not quite returned to the best of all possible worlds. S.H. Horrocks, who wrote for the *British Library Association Record* remarked in 1949 that *Candide* was habitually reserved on the "poison shelf" of many an English Library.[23] Indeed, it has been noted that "no one writer of the eighteenth century contributed so many books to the flames as Voltaire."[24]

47 **Edward Gibbon (1737-1794).**
The History of the Decline and Fall of the Roman Empire.
London : W. Strahan and T. Cadell, 1776-1788.

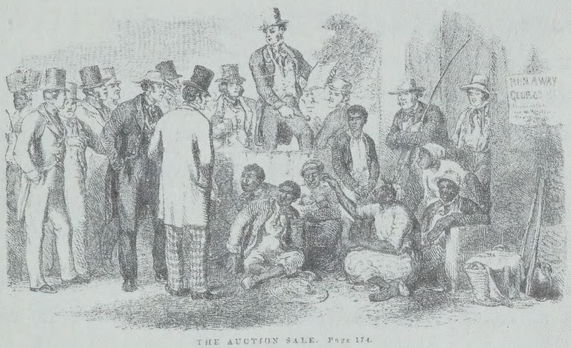
In his epic six-volume history, Gibbon asserted the rise of Christianity was one of the greatest contributors to the fall of Rome. It made no sense, he maintained, to vilify pagan emperors for behaving in the same arbitrary and cruel manner as Christian kings had done since Constantine.[25] His theory appeared to undermine assumptions about European civilization, and as a result the first Italian edition was immediately placed on the *Index* (remaining there until 1966) for not coinciding with official church history.[26] Gibbon, however, was more surprised by the opposition his history encountered from Protestants who objected to his less than enraptured depiction of the Holy Land as a place "scarcely superior to Wales in extent and fertility".[27] Much of Gibbon's writing cannot be separated from the general intolerance of the era in which he wrote. Nevertheless, with its errors and biases now cheerfully acknowledged by historians, the several volumes of this work remain among the principal examples of the apex of Enlightenment encyclopedic scholarship.

48 Nathaniel Hawthorne (1804-1864).
The Scarlet Letter. Boston : Ticknor, Reed, and Fields, 1850.

At one level this book may be viewed as little more than historical fiction; at another, however, it is a requiem for a way of life soon to be destroyed in the tumult of the Civil War. Since its first appearance the major objection has been that Hawthorne appears to suggest sympathy for the adulterous protagonist, causing one contemporary critic to ask, "Is the French era actually begun in our literature?"[28] Indeed, Arthur Coxe, an Episcopalian bishop argued "against any toleration to a popular and gifted writer when he perpetrates bad morals – let this brokerage of lust be put down at the very beginning."[29] In 1852 it was among those foreign works completely banned in Russia during what came to be known as the "Censorship Terror."[30] Alleged to be ethically ambiguous, the *Scarlet Letter* has consistently ranked among the thirty most frequently challenged books in the United States since 1965.[31] In 1977 the book was deemed "pornographic and obscene" and removed from some classrooms in Michigan for its treatment of Minister Dimmesdale's fornication. It was also removed from the Lindale, Texas advanced placement English reading list in 1996 because the book "conflicted with the values of the community", and as recently as 1999 it was challenged, but retained in the curriculum at West Middlesex (Pennsylvania) High School.[32]

49 Harriet Beecher Stowe (1811-1896).
Uncle Tom's Cabin. Boston : Jewett, 1852.

Behind Beecher Stowe's prose was a deeply held conviction that unless the hearts of citizens were first changed, it would be of no avail to alter the Republic's slavery laws. She embraced the paternalistic philosophy of her day that saw the care of the black race as a duty of enlightened whites, and, held on to many of the ancient prejudices shared by her countrymen. Her protagonist distinguishes himself from others by his Christian virtue. The book was challenged from the moment it was first published and banned in large parts of the ante-bellum South. It still sold over three million copies in the United States alone. Because it was perceived to advocate the equality of all people, it was banned in Russia by Nicholas I in 1853.[33] Ironically it was also prohibited in the Papal States (though the author's name never appeared on the *Index*).[34] Modern critics complain that, in



THE AUCTION SALE. Page 174.

his abject humility, Uncle Tom was taken captive not only physically but psychologically as well by his overseers. In 1984 the text was removed from the required reading booklist of the Waukegan (Illinois) school district, adjudged racist for the use of the term "nigger".

50 Walt Whitman (1819-1892).

Leaves of Grass. Brooklyn, 1856.

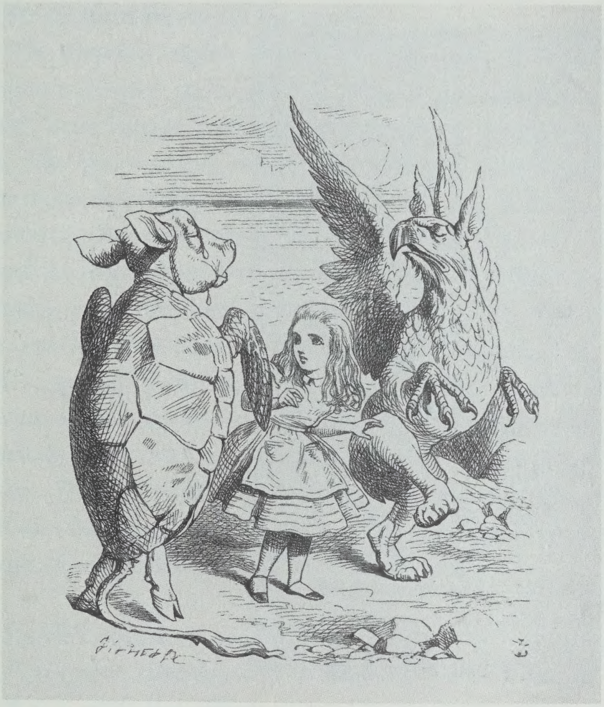
The first editions of this work were published anonymously, though Whitman's name appears in the copyright and his portrait appears next to the title page. His greatest offence was his use of vivid descriptions for bodily and sexual functions in terms distressing to Victorian sensibilities. Literary reviews on both sides of the Atlantic immediately condemned its immorality and the president of Yale University even equated the work with permitting public nakedness.[35] Informally banned by both New York and Philadelphia booksellers, it was legally banned in Boston in the 1880s.[36] The English government only allowed its publication in an expurgated form, with which Whitman himself expressed deep dissatisfaction.[37] The poet, however, was not without his defenders in Britain. In 1868 Anne Gilchrist penned "A Woman's Estimate of Walt Whitman" in which she opined that "a quarrel with words is more or less a quarrel with meanings ... If the thing a word stands for exists (and what does not so exist?), the word need never be ashamed of itself; the shorter and more direct the better. It is a gain to make friends with it, and see it in good company."[38]

51 George Eliot (1819-1880).
***Adam Bede*. Edinburgh : W. Blackwood, 1859.**

While Dumas may have considered this depiction of the heroics of ordinary people the masterpiece of the century, and though Queen Victoria admitted that the book made a deep impression on her and her husband, others maintained that it was little other than the "vile outpourings of a lewd woman's mind."[39] A notice in the *Quarterly Review* of October 1860 criticized the work, saying that "there is a love for what would be better left in obscurity; for portraying the wildness of passion and the harrowing miseries of mental conflict; for dark pictures of sin and remorse and punishment; for the discussion of those questions which it is painful and revolting to think of."[40] Like many of its French counterparts, it displayed a degree of realism rarely seen in English prose to date that, while offending a minority of readers, led to its removal from all British lending libraries in the same year that it first appeared.[41]

52 Victor Hugo (1802-1885).
***Les miserables*. Bruxelles : A. Lacroix, Verboeckhoven, 1862.**

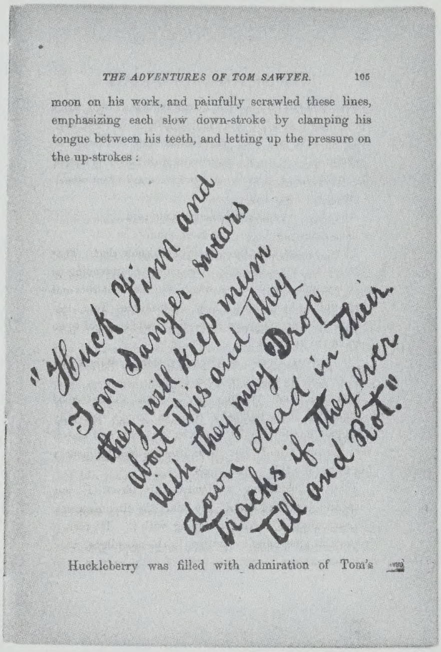
Hugo's depiction of the social and political tensions of nineteenth century France earned this book a place on the Roman *Index* in 1864, expressing the general concern of the Catholic Church over the new realistic style in French fiction. Immorality seemed rampant in the writings of Balzac, Champfleury, the two Dumas, Feydeau, Murger, Sand, Soulié, and Stendhal – and consequently they were all banned together.[42] The church was not the only institution resisting such realism. Hugo had already been censored at home on several occasions for his veiled criticisms of the restored French monarchy. It was with a view to these same subversive tendencies that Czar Nicholas I banned all of Hugo's books (including those yet to be written) in 1850,[43] while similar fears inspired Carlos Castillo Armas to burn it in 1954 after he seized control of the government of Guatemala.[44] In the United States the book was removed from a Philadelphia library in 1904 because of its depiction of Eponine as a *grisette*, or Bohemian-type character synonymous with a prostitute in the early twentieth century.[45] It was finally removed from the *Index* in 1959.



53 Lewis Carroll (1832-1898).

***Alice's Adventures in Wonderland*. London : Macmillan, 1866.**

Together with *Through the Looking Glass*, Carroll's book is a celebration of what one scholar called "the Victorian love of nonsense."[46] Able expressions of satire and parody, "they are shot through with a quaintly distorted logic … which is inimitable and unique."[47] Although the author's relationship with Alice Liddle, the little girl who inspired the stories, has caused unease among certain psychologists, it was not this feature that led to the book's prohibition. Instead it was anxiety over Wonderland itself, where animals talked and appeared to be on an equal footing with humans, that resulted in the confiscation of the book by the Governor of the Hunan Province of China. In 1931 he decreed that "animals should not use human language and that it was disastrous to put animals and human beings on the same level."[48]



THE ADVENTURES OF TOM SAWYER. 105

moon on his work, and painfully scrawled these lines, emphasizing each slow down-stroke by clamping his tongue between his teeth, and letting up the pressure on the up-strokes :

"Huck Finn and
Tom Sawyer swears
they will keep mum
about this and they
wish they may Drop
down dead in their
tracks if they ever
Tell and Rot."

Huckleberry was filled with admiration of Tom's

54 Mark Twain (1835-1910).

***Adventures of Tom Sawyer.* Toronto: Belford Bros., 1876.**

This famous depiction of life in the Old South was censored immediately upon publication in 1876 when it was banned by the Brooklyn Public Library. In the early twentieth century, librarians regularly excluded *Tom* from their open shelves charging that, together with *Huckleberry Finn*, the author promoted "irreligion and mischief".[49] Recently, the book has been subject to the far more serious charge of racism based on its honest depiction of the deep-seated prejudices found in the ante-bellum American South, with dialogue including the offensive word "nigger" only serving to validate such charges. As late as 1985 the work was banned from libraries in London, England and similar action was taken by the Plano, Texas School Board in 1992. In 1994 the title was removed from the seventh grade curriculum of the Westchester, Pennsylvania School Board.

55 Sir Richard Burton (1821-1890).

***The Arabian Nights.* Benares: Kamashastra Soc., 1885.**

Familiar to English readers for "Alladin and his Lamp" and "Sinbad the Sailor", these Persian, Arabic and Indian tales were first collected around 1450. The famous story teller is the young Shahrazad, who spins her yarns night after night, for one thousand and one sunsets as a ruse to save her own life. Burton's translation communicated something of the eroticism of the originals with thinly veiled references to sodomy, lesbianism, bestiality, and transvestitism. To the twenty-first century eye the language may seem tame enough, but to the Victorian it was bawdy and lewd. Originally published in Benares, India the book was immensely popular. Until 1931 an expurgated edition was made available to the American public while the original remained banned by U.S. Customs officials. Burton's widow was herself offended by the "depravity" of the work and had her husband's working notes and manuscript burned to remove all traces of any remaining "indecencies".

56 Emile Zola (1840-1902).

***Piping hot! (Pot-bouille.) A Realistic Novel.* London : Vizetelly & Co., 1885 [i.e. 1884].**

In 1857 the British government passed the Obscene Publications Act, granting police sweeping powers to search those premises where publications deemed obscene were stored for distribution or sale. The Post Office too could now seize and destroy materials, as well as prosecute those persons responsible for their creation. The problem was that there were no real standards to determine what constituted obscenity, and so in 1868 it was decided that obscene literature tends "to deprave and corrupt those whose minds are open to such immoral influence."[50] In 1888 Henry Vizetelly was summoned before the Central Criminal Court and charged under the Act for translating and publishing Zola's *La Terre*, *Nana*, and *Pot-bouille*, works that a contemporary *Methodist Times* journalist maintained "no one can read … without moral contamination."[51] At his trial, the jury requested that the offending passages not be read aloud precisely *because* of their obscenity, causing Vizetelly to recognize the futility of his cause, reverse his plea to guilty, pay the £100 fine, and withdraw the books from circulation.[52]

57 Aristophanes (ca. 448-380 B.C.).

Lysistrata. Sydney : Fanfrolico Press, 1925.

Aristophanes' play presents one of the most innovative solutions to the problem of war that diplomats have never considered – the withholding of sexual favours until resolution is achieved. The results are comical, the language is bawdy, and the outcome, as contrived as it may seem, is certain. This large-paper edition, translated by Jack Lindsay and containing illustrations and decorations by Norman Lindsay, captures the erotic nature of the work. As early as the first century, Plutarch (45-125) considered the prose obscene[53] - an opinion shared by the Columbia County (Florida) School Board which removed both this title and *Canterbury Tales* from its reading lists in 1986, even though no complaint against them had ever been lodged. The "sheer vulgarity" of the works was deemed unsuitable for young eyes.[54] The Board's decision was challenged but upheld by the Federal Appeals Court, with the reservation that it was unclear "how young persons just below the age of majority can be harmed by these masterpieces of Western Literature."[55]

58 Aldous Huxley (1894-1963).

Brave New World. London : Chatto & Windus, 1932.

Two years before this title appeared, Huxley declared: "I cannot accept the Classicists' excommunication of the body. I think it is not only permissible, but necessary, that literature should take cognizance of physiology and should investigate the still obscure relations between the mind and the body."[56] Ironically, it was his defence of a more traditional sexual ethic, however, that elicited the greatest criticism when *Brave New World* first appeared. He was almost immediately vilified for satirizing a futuristic society in which sexual promiscuity is the norm, and although there was no explicit sexual content, the Board of Censors of Ireland banned the work in 1932.[57] His perceived critique of the family, encouragement of drug use, and advocacy of suicide caused many to view the work as a study in hopelessness and as such, it has been challenged and removed from classrooms numerous times, as late as 1993 in California.[58] Two teachers, one in Maryland in 1965 and the other in Virginia in 1979, saw their contracts terminated for the assignment of this book.[59]

59 John Steinbeck (1902-1968).
Of Mice and Men. New York : P.F. Collier, 1937.

Steinbeck's dark tale depicts two intellectually mismatched individuals – Lennie, who is mentally deficient, and George, his friend and protector. In the end George is forced to kill Lennie to prevent worse things being done to him by vigilantes seeking revenge for a woman's death. The frankness of the book's dialogue remains the focus for challenges to its inclusion in the regular classroom curriculum. In 1992, over a thousand persons in Tennessee signed a petition against its blasphemous language, with one parent noting that it contained one hundred and eight profanities, twelve racial slurs, and forty-five violations of the second commandment. In an interesting example of "liberal" censorship, a Modesto, California parent and local NAACP official requested removal of the text for the use of the word "nigger".[60]

60 Josef Škvorecký (1924-).
Zbabelci. Praha : Ceskoslovensky spisovatel, 1958.

Škvorecký's first encounter with state censorship occurred in 1948 when the first-place prize awarded him for fiction by Charles University was withdrawn after the Communist coup of that year. *Zbabelci* or *The Cowards* was his first novel and was a personal satirical reflection on the Communist revolution in the author's native Czechoslovakia. It was banned two months after its first appearance. Among other crimes, Škvorecký was charged by the authorities with "individualism" for his decision to write the novel in the first person.[61] Now an enemy of the Soviet regime, he was ridiculed by other Czech writers who had decided to co-operate with the Party, was criticized by the military, and held up as an anti-hero by party bosses. Nevertheless, the book circulated illegally and became the most widely read volume in the Czech underground.[62] In 1968 Skvorecky emigrated to Canada where he taught at the University of Toronto. Since 1971, he and his wife Zdena Salivarová have published over two hundred and twenty-five banned books from his homeland through their "Sixty-Eight Publishers Corporation".

NOTES

1 Anthony Comstock founded the "YMCA Committee for the Suppression of Vice". In 1873 he became secretary of the NY Society for the Suppression of Vice

and was empowered to make arrests. He was apparently very harsh in his methods, and boasted that, because of his investigations, he had caused fifteen suicides and had destroyed 160 tons of obscene literature. Cf. J.E. Davis, ed., *Dealing with Censorship* (Urbana: National Council of Teachers of English, 1979), p. ix.

2 M. Hull, *Censorship in America* (Santa Barbara: ABC-Clio, 1999), p. 47.

3 C. Rembar, "Censorship in America: The Legal Picture" in A.L. Haight, *Banned Books. 387 B.C. to 1978 A.D.* (New York: R.R. Bowker Company, 1978), p. xxii.

4 A.H. Thompson, *Censorship in Public Libraries in the United Kingdom during the Twentieth Century* (Epping: Bowker, 1975), p. 215.

5 M.L. Ernst, *Censorship. The Search for the Obscene* (New York: The MacMillan Co., 1964), pp. 251-252.

6 E. Geller, "Even When It Offends", *Library Journal* (May 15, 1969), p. 2031.

7 J. Rauch, *Kindly Inquisitors. The New Attacks on Free Thought* (Chicago: University of Chicago Press, 1993), p. 168.

8 *Ibid.*, p. 116.

9 K. Donelson, "Censorship today and probably tomorrow", *Canadian Library Journal* (Apr. 1983), p. 88.

10 J.M. Ferrante, *The Political Vision of the Divine Comedy* (Princeton : University Press, 1984), pp. 255-256.

11 M. Bald, *Banned Books. Literature Suppressed on Religious Grounds* (New York: Facts on File, 1998), p. 190.

12 Thompson, *op.cit.*, p. 72.

13 N.J. Karolides, M. Bald, D.B. Sova. *100 Banned Books. Censorship Histories of World Literature* (New York : Checkmark Books, 1999), pp. 360-61.

14 Torquato Tasso, *Jerusalem Delivered* (Baltimore : Johns Hopkins, 2000), p. 4.

15 D. Jones, "France – Ancien Régime" in *Censorship: A World Encyclopedia* (London : Fitzroy Dearborn, 2001), p. 846.

16 A.L. Haight, *Banned Books* (New York : R.R. Bowker, 1970), p. 9.

17 C. Ó Cuilleanáin, *Religion and the clergy in Boccaccio's Decameron* (Roma : Edizioni di storia e letteratura, 1984), p. 17-18.

18 Hull, *op.cit.*, p. 47.

19 D. Thomas, *A Long Time Burning* (London : Routledge & Kegan Paul, 1969), pp. 258-259.

20 Karolides *et al.*, *op.cit.*, p. 277.

21 The *Library Journal* of May 1929 deplored the suppression of this book "in the name of common sense", saying that there was no need for any court action since "in this matter of censorship, such questions may be fairly left in most cases to the good sense of librarians." Cf. E. Geller, *Forbidden Books in American Public Libraries, 1876-1939* (Westport, Ct.: Greenwood Press, 1984), p. 137.

22 Karolides *et al.*, *op.cit.*, p. 278.

23 Thompson, *op.cit.*, p. 28.

2 Haight, *op.cit.*, p. 28.

25 Bald, *op.cit.*, p. 120.

26 Haight, *op.cit.*, p. 33.

27 *Ibid.*, p. 33.

28 A.C. Coxe, "The Writings of Hawthorne", *Church Review*, 3 (Jan. 1851), p. 506.

29 *Ibid.*

30 Haight, *op.cit.*, p. 49. Cf. also S. Monas, *The Third Section* (Cambridge : Harvard, 1961), p. 229 ff.

31 L. Burress, *Battle of the Books : Literary Censorship in the Public Schools, 1950-1985* (Metuchen : The Scarecrow Press, 1989), p. 181.

32 American Library Association. 1997 - 2002 *Banned Books Resource Guides.*

33 *Bald, op.cit.,* p. 43.

34 Karolides *et al., op.cit.*, pp. 155-57.

35 *Ibid.*, p. 388.

36 Geller, *op. cit.* (1984), p. 38. The work's exclusion from Perkins' 1877 *Best Reading* guide again indicates the extent to which this work fell well outside the standards of late Victorian mores. Cf. Geller, p. 26.

37 Karolides *et al.*, *op. cit.*, p. 389.

38 Haight, *op. cit.*, p. 45.

39 *Ibid.*, p. 52.

40 J.C. Robertson in J. Holmstrom & L. Lerner, eds., *George Eliot and her readers* (London : The Bodley Head, 1966), p. 21.

41 *Banned Books Resource Guide* (Chicago : ALA, 1995), p. 36.

42 G.H. Putnam, *The Censorship of the Church of Rome* (New York : G.P. Putnam's Sons, 1907), p. 164.

43 N. Karolides, *Literature suppressed on Political Grounds* (New York : Facts on File, 1998), p. 307.

44 S. Schlesinger & S. Kinzer, *Bitter Fruit : The Untold Story of the American Coup in Guatemala* (Garden City : Doubleday, 1982), p. 221.

45 Geller, *op.cit.* (1984), p. 92.

46 A.C. Baugh, *A Literary History of England* (New York : Appleton-Century-Crofts, Inc., 1948), p. 1334.

47 *Ibid.*, p. 1331.

48 D.B. Sova, *Literature suppressed on Social Grounds* (New York : Facts on File, 1998), p. 9-11.

49 Geller, *op. cit.* (1984), p. 87.

50 *Law Reports*, 3 Q.B.D., 1867-68, p. 371.

51 Thomas, *op.cit.*, p. 267.

52 *Ibid.*, p. 268. For a fuller treatment of Vizetelly and his publishing activities cf. Korey, M., Portebois, Y., Speirs, D. & Landon, R. *Vizetelly & Compan(ies) : A Complex Tale of Victorian Printing and Publishing.* Toronto : Governing Council, University of Toronto, 2003.

53 Haight, *op.cit.*, p. 2.

54 Sova, *op.cit.,* p. 64.

55 H. Reichman, *Censorship and Selection. Issues and Answers for Schools* (Chicago : ALA, 2001), p. 21.

56 P. Blanshard, *The Right to Read : the Battle against Censorship* (Boston : The Beacon Press, 1955), p. 151.

57 Sova, *op.cit.*, p. 55.

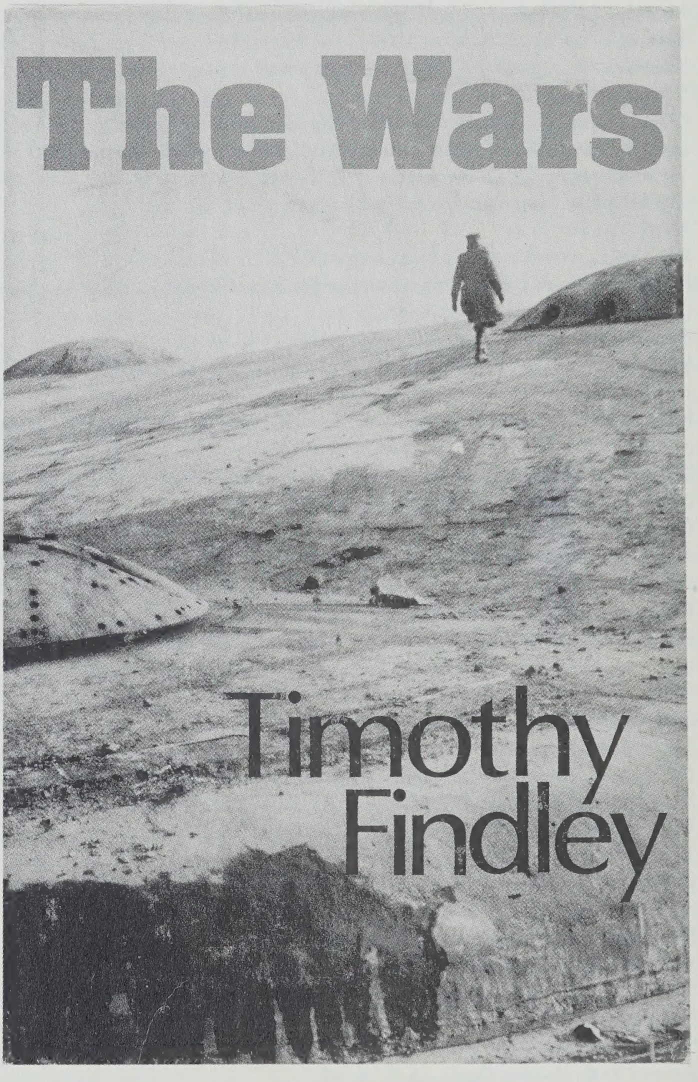
58 *Banned Books Resource Guide, op.cit.*, p. 46.

59 Sova, *op.*cit., p. 55.

60 Reichman, *op.cit.*, p. 48.

61 J. Škvorecký, "Laureate's words of acceptance" in *World Literature Today* v. 54, no. 4 (Autumn 1980), p. [501].

62 M. Schonberg, "The Case of the Mangy Pussycat (An Account of the Literary Scandal surrounding the Publication of Josef Škvorecký's *The Cowards*) in *World Literature Today* v. 54, no. 4 (Aurumn 1980). p. 539.


The Wars
Timothy
Findley

Dust jacket illustration from the first edition of Timothy Findley's *The Wars*, published in Toronto in 1977.

Challenged Books – Canada and Canadians

> " *'Oh, Harry, don't you see?' Hermione breathed. 'If she could have done one thing to make absolutely sure every single person in this school will read your interview, it was banning it.'"*
> (J.K. Rowling, *Harry Potter and the Order of the Phoenix*)

In January of 1694, Molière's comedy *Tartuffe* was performed in Quebec under the auspices of the Comte de Frontenac, governor of New France. On the sixteenth day of the same month, the play was condemned by Bishop Jean Baptiste de la Croix Chevrière de Saint-Vallier of Quebec. In his sentence the bishop declared that all such comedies were not only dangerous, but also evil and criminal. To ensure that inappropriate entertainments of this sort were not repeated in the colony, Chevrière offered the cash-strapped governor one hundred *pistols* in return for banning the offensive work, a gift that was happily accepted.[1] Thus begins the history of censorship in Canada, to which reformers of the British era such as Joseph Howe of Halifax and William Lyon Mackenzie of Upper Canada would continue to be subject.

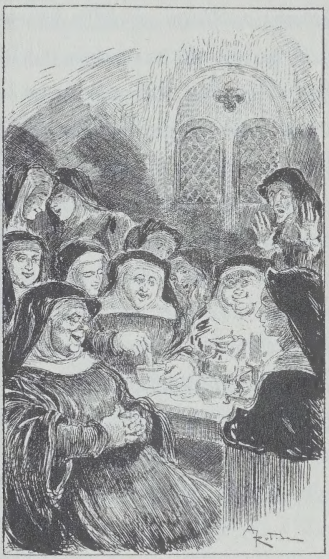
Since Confederation, laws have from time to time been enacted to control vice and combat sedition. Under this latter rubric, publications that encouraged workers to strike, for example, were routinely charged and their files or presses seized.[2] For the most part, however, it has been Canada Customs, a department of what is today called the "Canada Revenue Agency", which has most effectively exercised control of literature since 1867.[3] A "Customs Tariff" from the early 1930s, for example, prohibited "books, printed matter, drawings, painting, prints, photographs or any representations of any kind of a treasonable or seditious nature, or of any immoral or indecent character". Until 1968, customs officials could even refer to a handy list of proscribed publications to supplement the exercise of their own personal discretion when refusing to admit a book into the country. In spite of the fact that no such guide exists any longer, officers still operate largely in accord with the spirit of those earlier tariff laws, to which bookstores like Little Sister's in Vancouver, Glad Day and Wonderworks in Toronto, and Androgyne in Montreal can well attest. Of course Customs has no control over materials that are actually published in Canada. As a result, it is perfectly possible to print a book legally inside the country which it would be otherwise illegal to import. It is left to the Criminal Code to regulate domestic publications, but their censorship often ultimately depends on what are vaguely described as "community standards".

As in Britain and the United States, in the last one hundred years obscenity has become the principal focus for Canadian censorship. In 1949, for example, of the one hundred and twenty-six titles excluded from Canada, only twenty-nine were considered seditious, the remainder being obscene.[4] In 1954, the Canadian government formally defined "obscenity" in the Criminal Code, and amended that definition five years later to state that "for the purpose of this Act, any publication a dominant characteristic of which is the undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty and violence, shall be deemed to be obscene."[5] This definition of obscenity still stands fifty years later and is enforced by the current Code which also states that:

> *Every one commits an offence who*
> *(a) makes, prints, publishes, distributes, circulates, or has in his possession for the purpose of publication, distribution or circulation any obscene written matter, picture, model, phonograph record or other thing whatever; or*
> *(b) makes, prints, publishes, distributes, sells or has in his possession for the purpose of publication, distribution or circulation a crime comic.*[6]

It could be argued that the problem with Canadian law is not so much with the definition of obscenity, as it is with its interpretation. Thus any number of bookstore owners continue to lock horns with the enforcers of this imprecise law down to the present day. While it is true that the actual banning of literature became increasingly rare as the twentieth century progressed, there had never been so many challenges made to individual books, the technical distinction being that a challenge occurs when an attempt is made to block access to the material in question, (usually in a school or public library) without actually seizing a work thereby making it inaccessible to the public in that particular locale.[7]

It cannot be denied that Canada Customs has acted within its legal rights, but several questions remain. Does the definition of obscenity remain valid for all time? Should its interpretation effectively remain in the hands of individual representatives of a given ministry who may or may not have even read the offending piece of literature? Is there any objective way of definitively determining whether a book, in and of itself, is an agent of corruption? Perhaps Blair Fraser's conclusions for a 1949 *Macleans*' magazine article entitled "Our hush hush censorship" remain essentially valid today. "No one is qualified to be a censor", he wrote, "for censorship is itself an outrage and a contradiction of freedom. The essence of free speech and a free Press is that a man may say what he likes, print what he likes, and then stand responsible for it *after* it has been uttered."[8]



WHEN THE ABBESS WAS RESTING

61 Honoré de Balzac (1799-1850).
***Droll Stories.* London : Privately printed, [1874?].**

Originally published in 1832 as *Contes drolatiques* this collection depicts the life and often bawdy manners of sixteenth century France. In 1841, *"omnes fabulae amatoriae"* written by Balzac, including this title, were added to the Roman *Index* and remained there until the suspension of its use in 1966. It was similarly purged from libraries and bookstores in Russia in 1870, the United States in 1885, with Ireland and Spain following in 1953. In 1876, Frederick Beecher Perkins, a Boston librarian and cousin to the author Harriet Beecher Stowe, declared that this book should be excluded from the public library as "arsenic and laudanum and rum should be refused to children."[9] In addition to these countries, the title was banned by Canada Customs beginning in 1914 and was subject to confiscation as late as 1970.[10]

62 Alexis Pelletier (1837-1910).
La source du mal de l'époque au Canada. 1881.

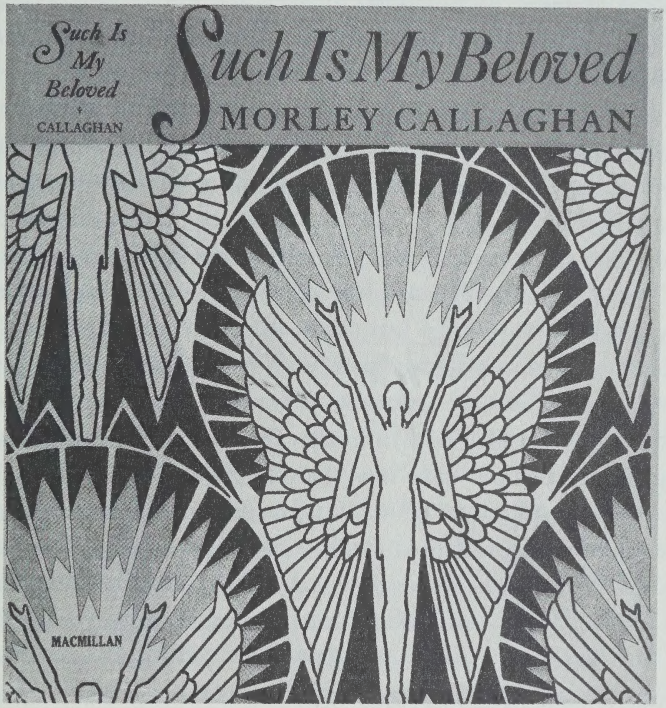
Pelletier, a priest and professor of classics and rhetoric at both the Grand Seminaire de Québec and the Collège de Sainte-Anne-de-la-Pocatière, was a vocal opponent of liberalism as it developed in the Roman Catholic Church during the second half of the nineteenth century. His anonymous treatises, often simply signed "un catholique" enraged the bishops of the province who threatened him with suspension on numerous occasions. After incardination into the Archdiocese of Montreal in 1872, Bishop Langevin of Rimouski warned that Pelletier was "an arrogant and wildly excited mind, capable, particularly in certain situations, of doing great harm to religion by sowing discord among the clergy and undermining the foundations of Episcopal authority."[11] Pelletier was also a fierce adversary of Gallicanism, moderantism, and naturalism. This 1881 publication, which touched on these and other disputed themes, was intended only for episcopal eyes but ended up enjoying a fairly wide circulation across the province. On 20 January 1884 the Archbishop of Montreal condemned the book and ordered it to be burned under pain of reserved confession to the bishop himself. The following month he further forbade the faithful to read, keep, or lend the text.[12]

63 James Joyce (1882-1941).
Ulysses. Paris: Shakespeare & Co., 1922.

Replete with fulsome descriptions of biological acts, this book was immediately charged with obscenity by church and government officials. It was put on trial in New York City while the United States Post Office burned five hundred copies of it. Hemingway admitted that he obtained his copy in the year it appeared by smuggling in a consignment by ferry from Canada, where the work was not yet banned[13] though it had been burned by some organizations.[14] Struggles with American censors continued until 1933 when a decision favourable to the book was finally rendered.[15] Afterwards many librarians, like George Bowerman of the District of Columbia, although himself a foe of censorship, maintained that the work was "most suitable for a library of medicine or abnormal psychology – or for Infernos or locked cases in public libraries".[16] One of the landmark judgments of the trial was that a book charged with obscenity must be examined in its entirety, and not out of context as had been the case with *Madame Bovary*. In 1923 the book was banned in Canada and this ban was not lifted until 1949, when a journalist from *Macleans* magazine began making enquiries about the continued detention of a universally recognized classic.[17] Even after the ban was lifted readers at several public libraries, such as Vancouver's, still had to make application to read it. Whether it was vigilante censorship or prurient interest, British university librarians noted as late as 1971 that the volume had a habit of disappearing from their collections and never returning.[18]

64 D.H. Lawrence (1885-1930).
***Lady Chatterley's Lover*. [Florence]: Privately printed, 1928.**

Originally entitled *Tenderness*, this tale even offended Lawrence's typist who refused to work with the text. To complete the typescript it became necessary to engage Maria Huxley, Aldous' wife. It was banned in Ireland and Poland in 1932, and in 1944 it was seized from the offices of Dial Press in New York. These same copies were restored by order of the State Court of Special Sessions which also dismissed the case of obscenity against the work.[19] The book was often printed in an expurgated form, but when the original uncensored text appeared in 1959 in the United States and in 1960 in Britain and Canada, it was immediately banned. Canadian Sessions judge, T.A. Fontaine of Montreal pronounced the work obscene and set aside the expert testimony of both Hugh MacLennan and Morley Callaghan, declaring their interventions to be "purely personal opinion".[20] The following year Canada Customs even held up the importation of the transcript from the British trial of the book because of the explicit details it contained. In 1962 the Supreme Court of Canada ruled that the work was not obscene and allowed its sale. Two years later the book was once again condemned in Ontario, but the case was dismissed by the Supreme Court in a five to four decision.



65 Morley Callaghan (1903-1990).

***Such is my beloved.* Toronto : Macmillan Co. of Canada, 1934.**

Set in downtown Toronto in the 1930s, and considered by many to be Callaghan's greatest masterpiece, this story concentrates on the efforts of a young Catholic priest to help two impoverished prostitutes overcome the futility of their tragic lives. Owing in part to its realistic depiction of life on Toronto's streets it enjoyed great success in Canada from the time of its first printing. For many years, however, Callaghan's novel was restricted to the "Art Room" at the University of Toronto, in the company of other suspect authors, such as the Marquis de Sade, Havelock Ellis, and James Joyce.[21] To gain access to such restricted materials students had to affirm that they were free of "mental problems". As late as 1972, two ministers in Muskoka sought to have the title removed from the Huntsville High School because of its depiction of prostitution and the use of strong language.[22]

66 W.O. Mitchell (1914-1998).
***Who has Seen the Wind?* Toronto : Macmillan Co. of Canada, 1947.**

One of the more insidious instances of censorship is the relatively undocumented and passive form that often manifests itself in the public school system. Many administrators, unwilling to face the wrath of parent councils, let titles be dropped from the curriculum without fanfare. Such has apparently been the case in several Canadian jurisdictions with Mitchell's *Who has Seen the Wind?* – the book has simply disappeared from reading lists. The principal objection has been Mitchell's use of the expletive "goddamn".[23] In February 1975, parents from Keremeos, British Columbia demanded that the Minister of Education remove this title from the province's classrooms, since it taught their fifteen year olds "how to swear aloud in front of the class". After members of the local school board read the text it was judged to be acceptable for student use, while one of their English teachers questioned whether the students really needed Mitchell to instruct them on how to curse.[24] The year 1978 saw several more challenges to the work. Two Saint John, N.B. ministers vainly lobbied for the removal of the book on the same grounds as their British Columbia counterparts,[25] while in Elgin County, Ontario, one hundred and twenty-five parents submitted a petition requesting that the title be eliminated from the high school curriculum and that they be accorded an ongoing role in the screening of student texts.[26]

67 Norman Mailer (1923-).
***The Naked and the Dead.* New York : Rinehart, 1948.**

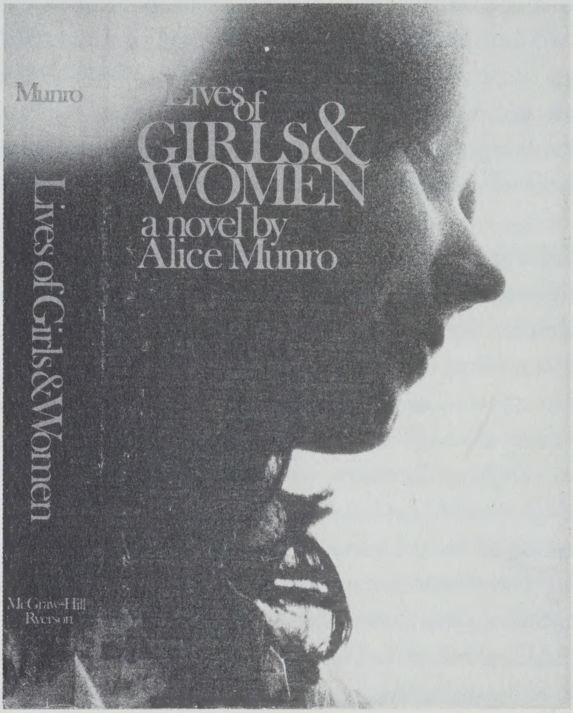
In *Advertisements for Myself* Mailer claimed that he joined the military so that he could write *the* World War II novel, which many claim that he did in this his first literary effort. This frank depiction of the war in the Philippines shattered many of the heroic illusions traditionally associated with military life. His prose was shockingly realistic, using obscenities that would become a regular feature in all of his later writing, expressing, he maintained, "the humanity of America".[27] After ten weeks on the best-sellers' list, in February of 1949 the book that the *Globe and Mail* described as "pure pornography,"[28] was banned from the country's bookstores and libraries by the Canadian Minister of National Revenue, J.J. McCann, within whose purview fell the right to import or prohibit foreign literature. Like many censors before him, the Minister admitted that he had never actually read the book. Instead, he based his judgment on the highlighted "bits" his staff had deemed salacious, condemned the work as "disgusting", and removed it from the shelves.[29]

68 Henry Miller (1891-1980).
***Tropic of Cancer*. Paris : Obelisk Press, [1949].**

Originally published in France in 1934, Miller's story of a pleasure-seeking, American loner in Paris was officially banned in the United States for thirty years. The first unsuccessful challenge to the ban occurred in California in 1950, with the result that this book, together with the author's *Tropic of Capricorn*, was declared obscene in 1953 by the Ninth Circuit Court of Appeals in San Francisco. It was subsequently condemned by courts in Connecticut, Florida, Illinois, Pennsylvania, and New York.[30] Nevertheless, several generations of university students made a hobby of smuggling thousands of copies of this title past customs guards until the Grove Press finally published the work in the United States in 1962. In Canada, the title was similarly banned. In April of 1962, Robert Blackburn, Chief Librarian of the University of Toronto, reported to the Executive Committee of the Library Council that Miller's book had been detained by Canada Customs as unacceptable for importation into the country. The university appealed to the Minister of National Revenue to determine if the ban applied to academic libraries as well as to public, and a copy eventually was placed in the stacks.[31]

69 Alice Munro (1931-).
***Lives of Girls and Women*. Toronto : McGraw-Hill Ryerson, 1971.**

Described as "autobiographical in form, though not in fact", Munro here tells the story of an adolescent girl as she learns about life, sex, and mortality from the other significant women in her life – her mother, their boarder, and her best friend. In the process she discovers her own identity as a female. In 1976, the principal of a Peterborough high school removed the title from the senior English reading list, despite protests



from staff and students.[32] Two years later, parents in Clinton, Ontario demanded that it be removed from the school curriculum because of its alleged vulgarity and negative philosophy. The result was a very high profile public meeting at which the author and June Callwood defended the work. It was in the wake of the attack upon this book, however, that the Freedom of Expression Committee of the Book and Periodical Council was established.

70 Margaret Laurence (1926-1987).
***The Diviners.* Toronto : McClelland and Stewart, 1974.**

The storm over the merits of this book broke in 1976 in Lakefield, Ontario – literally in Laurence's own backyard. Certain evangelical religious groups from Peterborough united under the banner of the "Citizens in Defence of Decency", and demanded that the work be removed from the curriculum of the local school district on the grounds that it was "unsavory pornography" promoting "degradation, indecency and immorality". Although their demands were ultimately rejected, the book was unsuccessfully challenged before the same Board in 1985 by another group of Christian fundamentalists - who acknowledged that they had not read the work in its entirety.[33] One person, writing to the *Peterborough Examiner* asserted that "we know that Margaret Laurence's aim in life is to destroy the home and the family,"[34] a charge that absolutely baffled and shocked Laurence herself. She confided to friends that, were she to respond to these accusations in any literary manner, she feared that her art would be compromised and any veiled references to the experience would only be perceived as petty revenge. The book remains among the most controversial titles taught in secondary schools, along with her previous masterpieces, *The Stone Angel* and *A Jest of God.* Although Laurence enjoyed a faithful readership throughout this controversy, she never again wrote another novel.[35]

71 Jane Rule (1931-).
The Young in One Another's Arms. Garden City, N.Y. : Doubleday, 1977.

Written against the backdrop of Canadian and American relations during the Vietnam War, Rule explores the interactions of men and women with one another – some sexual, some platonic, some straight, some gay. Underlying the narrative, however, is the understanding that within relationships there is also power which can be used and abused. In 1978 the title won the Canadian Author's Association Award for the best novel of 1978; in 1990 it was seized by Canada Customs as obscene literature.[36] Although Rule's books are regularly imported into Canada, they seem to encounter particular difficulty if they are ordered by gay bookstores, like Little Sister's in Vancouver. Testifying at that store's trial in 1994, Rule reflected on this experience, noting that "every time this issue comes up, whether I were testifying in this trial or not, my name would come up over and over again as that woman whose books are seized at the border, and I have no defence against it. And I bitterly resent the attempt to marginalize, trivialize and even criminalize what I have to say because I happen to be a lesbian, I happen to be a novelist, I happen to have bookstores and publishers who are dedicated to producing my work. The assumption that there must be something pornographic [in my writing] because of my sexual orientation is a shocking way to deal with my community.[37] In 2000, the Supreme Court of Canada upheld the right of Canada Customs to inspect and seize "sexually obscene" materials but also criticized them for focussing on materials with gay themes imported by gay and lesbian booksellers.

72 Timothy Findley (1930-2002).
***The Wars.* Toronto : Clarke, Irwin, 1977.**

Perhaps the most renowned of Findley's novels, *The Wars* explores the meaning of loneliness and the survival of the individual in a violent age within the context of World War I. Opposition to the story has focused exclusively on the depiction of a single incident of homosexual rape, which Findley maintained was as much metaphorical as it was literal. Even before publication, however, writers who were asked to read the story (such as Margaret Laurence) confronted him on the necessity of its inclusion.[38] Challenges to the book have generally come from the secondary school population, some of whom have argued that the work promoted acceptance of the homosexual lifestyle – precisely because of the rape scene, as one Sarnia student charged in 1994.[39] As Lorraine Weir comments, "the young reader in Sarnia resists the shifting of her world map. Her misprision enables the retention of her world: homosexuality is rape, rape is violation, homosexuality is violation in need of 'advocacy'; heterosexuality (that which is violated) is not in need of advocacy (since it speaks everywhere, always)."[40] To date, the book has not been successfully banned in any Canadian school jurisdiction.

73 Margaret Atwood (1939-).
***The Handmaid's Tale.* Toronto : McClelland & Stewart, 1985.**

Freedom of expression has long been a concern of this author, who was perhaps never more vocal in its defence than she was in 1987 and 1988 when the Canadian government attempted to pass Bill C-54. This piece of legislation, had it been successful, would have censored a very wide range of sexual words and images (including "lactation" and "menstruation"[41]) as well as depictions of sex between consenting adults. "In

Margaret Atwood
The
Handmaid's Tale

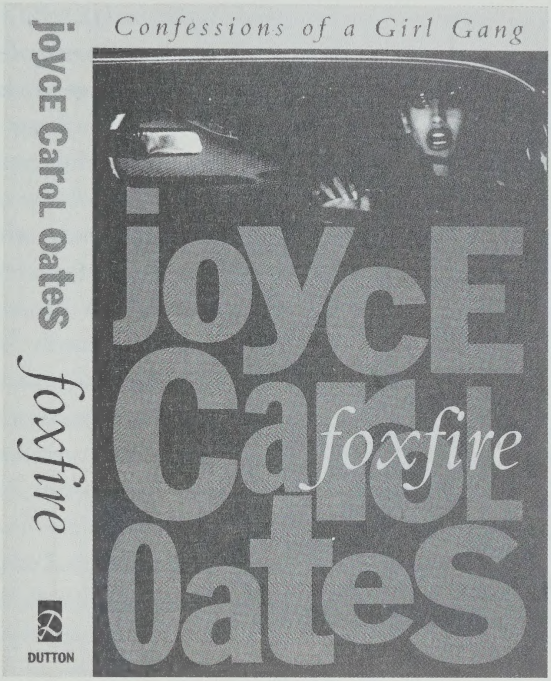
Canada, seeing it whole is not going to be legally possible", Atwood observed. "You'll have to scribble out the sexual areas, not only of the body but of the head. Our characters will walk around pretending that they begin at the collar and continue up, at the trouser cuff and continue down."[42] Two of her books, *Bodily Harm* and *The Handmaid's Tale* have had censorship among their principal themes, while ironically the latter title has actually been subject to censorship, especially at the high school level, and particularly in the United States. It was challenged in the Richland, Washington school district because the narrative "stressed suicide, illicit sex, violence and hopelessness".[43] Similar challenges have been mounted in Florida, California, Iowa, and Pennsylvania. To date the title has been removed only from the Chicopee, Massachusetts English curriculum because of Board objections to its use of profanity and depictions of sex.[44]

74 Jack Scott (1910-2001).
A Communist Life: Jack Scott and the Canadian Workers Movement, 1927-1985. **St. John's, Nfld. : Committee on Canadian Labour History, 1988.**

At the age of seventeen, Jack Scott emigrated from Belfast to Canada and immediately became active in the Communist Party. This book of his reminiscences traces the development of his political thought from those early days through to his expulsion from the Canadian Party in the 1960s, providing a critique of both the "old" and the "new" left along the way.[45] His candid observations generated considerable controversy when first published. The Communist Party of Canada (Marxist-Leninist), and in particular its head Hardial Bains (1939-1997), maintained that many of Scott's statements were libellous, and threatened legal action against the book, its editors, and those associated with its publication and distribution. Libraries and selected bookstores in Canada that circulated the volume were threatened with lawsuits as well, although some librarians and a number of leftwing booksellers refused to be intimidated by a simple letter of legal threat. The University of Toronto discreetly removed the book from its open shelves and deposited it in the Fisher Library where it could not circulate. In fact, the libel suit never actually went to court. The editor and publishers provided a printed statement for inclusion in the book and it is now accessible in many libraries.

75 Joyce Carol Oates (1938-).
Foxfire: Confessions of a Girl Gang. **New York : Dutton, 1993.**

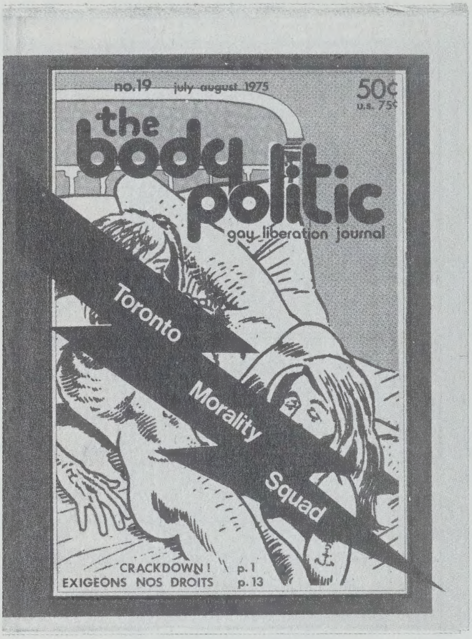
Set in the 1950s, Oates' tale of five teenaged girls who form a gang in upstate New York was controversial from its first appearance. Touching on the conspiracies, crimes, and passions of a group of young women, it is the story of a generation that began to rebel against the cruelty of a patriarchal society that had dominated their lives in a lower middle-class town. In the absence of normal family relations, the girls become a surrogate family for one another, and the males in their lives become the common enemy. The gang eventually unravels in violence, but not before making the impression they intended on their community. The book appeared on many a high school reading list in Canada, and was



first challenged in 1995 by "Parents Against Corrupt Teaching" which attempted to force the Halton (Ontario) School Board to remove it from the curriculum by disseminating a brochure to parents containing excerpts from the dialogue taken out of context. The Minister of Education, John Snobelen, and local M.P.P., Terrence Young, admitted not having read the work, but encouraged the Board to comply with parental wishes.[46] In response, the students of the Milton District High School organized a petition to save the book and in April 1997, the Board sided with them.[47]

76 *The Body Politic.* Toronto : Pink Triangle Press, 1971-1987.

The Body Politic, one of the most influential newspapers in Canadian gay and lesbian history, was printed in Toronto between 1971 and 1987. Inspired by the frustrations that community had experienced both in dealing with the mainstream media and political inaction after Stonewall, Jearld Moldenhauer assembled "The Body Politic Editorial


no.19
july august 1975
50¢
u.s. 75¢
the body politic
gay liberation journal
Toronto Morality Squad
CRACKDOWN! p.1
EXIGEONS NOS DROITS p.13

Collective". Their aim was to publish articles that reflected life in the local gay community, but they were also directed at encouraging debate at large. Not surprisingly, such pieces galled many municipal officials by challenging contemporary mores on sexuality and youth, prostitution, casual sex, violence against homosexuals, and censorship itself. On several occasions during the 1970s the *Toronto Star* refused to print advertisements for the paper, and in 1973 Newsweb Enterprises, a subsidiary of the *Star*, refused to print the paper at all. Two years later the police raided *TBP* offices on Carlton Street, threatening to remove the May issue from newsstands because of a sexually explicit cartoon. It was Gerald Hannon's 1977 article, "Men loving boys loving men", however, that incurred the wrath of the police and courts more than any other.[48] The newspaper was charged under section 164 of the Criminal Code (use of the mails to distribute immoral, indecent or scurrilous material), but was acquitted in 1979 and again in 1982. As recently as 2003 Hannon found himself in court defending his almost quarter-century old words yet again.[49]

77 **Kathy Acker (1945-1997).**
***Empire of the Senseless*. New York : Grove Press, 1988.**

Written in stream-of-consciousness style, Acker's book straddles a world with one foot in the Reagan era and another in its projected consequences. Robots and humanoids are the central characters in this dark tale in which females are routinely abused, the marginalized have taken over the centre, and all sexual relationships, whether hetero- or homosexual have become sadomasochistic. Her strong language, which she maintained was necessary to attack the "prisons of the post-modern world", depends on the endurance of taboos.[50] Although two hundred books were imported into Canada without incident in October of 1988, a further shipment was seized by Canada Customs the following month on their way to L'Androgyne, a gay bookstore in Montreal. The customs' official stated that Acker's book "sensationalizes rape, incest and buggery" which "outweigh its merit as a novel."[51] The bookstore proprietor who had ordered the title reported to the CBC that the same could be said of the Old Testament. The books were released the very day the interview aired.

78 **Salman Rushdie (1947-).**
***The Satanic Verses*. New York, NY : Viking, 1988.**

Perhaps the most famous work to be banned in modern times, Rushdie's novel earned him the prestigious Whitbread Literary Prize of 1988 – as well as the sentence of death under the late Ayatollah Khomeini. The title of the book alludes to a few verses from the Koran that Muhammad was supposed to have transmitted under the inspiration of Satan rather than God speaking through the archangel Gabriel. Many scenes are provocative including a bordello staffed by prostitutes bearing the names of Muhammad's twelve wives and a perverse march around a sacred site, reminiscent of the march performed by faithful Muslims during the *hajj*. Among the many objections raised by the Islamic community is the complaint that the work portrays the Prophet as a most ordinary man, subject to the desires and frailties of the flesh. Blasphemy of this sort is considered apostasy under Islamic law, making it a capital crime.[52] Banned in South Africa, burned in Britain, and prohibited in most Muslim nations, even magazines like *Time* and

Newsweek which published literary reviews of the work were not allowed to circulate in many areas for fear of igniting public outrage.[53] Ironically, during Freedom to Read Week in 1989, Canada earned the distinction of being the only western democracy to seize *The Satanic Verses* after Revenue Canada received a complaint that it was hate literature. [54] The particular copy on display was deposited in the Fisher for safekeeping after its removal from the general collection.

79 Nancy Friday (1937-).
Women on Top : How Real Life has changed Women's Sexual Fantasies. New York : Simon & Schuster, 1991.

Friday's study documents the ways in which women are taking greater charge of their own erotic needs. As evidence she presents many anecdotal reports of female fantasies in vivid detail, touching on rape, incest, and bestiality in the process. One of the conclusions drawn from her research is that women's sexual flights of the imagination are as robust as those of men. Like Kinsey's report two generations earlier, her data stirred up controversy, and in May of 1997, R.C.M.P. officers entered several public libraries in Sparwood and Merritt, British Columbia and perused the book with a view to taking legal action, alleging that it was pornographic and in violation of Canada's criminal code. British Columbia librarians objected to the intrusion and were more successful in their efforts than their Manitoba counterparts, who were threatened with criminal charges if they continued to make the volume available to the public.[55] As of 2004, the book is freely available throughout the province of Manitoba.

80 J.K. Rowling.
Harry Potter and the Philosopher's Stone. Vancouver : Raincoast Books, 2000.

J.K. Rowling's saga of the young wizard Harry Potter began with this title and immediately caused a frenzy in the juvenile reading community. Focusing merely on its supernatural details, some critics have ignored its overarching theme of good's triumph over evil, and have characterized the story as satanic. Rowling's tale has the dubious distinction of having been the most challenged book in the United States every year since the series first appeared in print. In 2000, after complaints from a handful of parents that the story glorified witchcraft, the Durham Region School Board near Toronto decided to require parents to sign a consent form before allowing *The Philosopher's Stone* to be read in classrooms. The book has subsequently been challenged in Cornerbrook (Newfoundland), Pembroke and Niagara Falls (Ontario), and Hannah (Alberta), where the title has been restricted for use in the school library only under appropriate supervision.[56]

NOTES

1 P. Hébert, *Censure et littérature au Québec : le livre crucifié* (Quebec : Fides, 1997), p. 31.

2 J.A. Manwaring, "Canada" in *Censorship : A World Encyclopedia*, vol. 1 (London : Fitzroy Dearborn, 2001) p. 410.

3 *Quill & Quire*, April 1939, p. 37.

4 B. Fraser, "Our Hush-Hush Censorship : How Books are Banned", *Macleans* Magazine, vol. 62, no. 25 (15 Dec. 1949), p. 25.

5 A. Craig, *The Banned Books of England* (London : George Allen & Unwin Ltd., 1962), pp. 133-34.

6 Department of Justice, *The Criminal Code. R.S. 1985, c. C-46* (Ottawa: 2001) http://lois.justice.gc.ca/en/C46/ (30 April 2001),rticle 163 (1).

7 M. Hull, *Censorship in America* (Santa Barbara : ABC-Clio, 1999), p. 5.

8 Fraser, *op.cit.*, p. 44.

9 E. Geller, *Forbidden Books in American Public Libraries, 1876-1939* (Westport : Greenwood, 1984), p. 22.

10 A.L. Haight, *Banned Books. 387 B.C. to 1978 A.D.* (New York : R.R. Bowker Co., 1978), p. 46.

11 N. Voisine, "Pelletier, Alexis", *DCB*, vol. 13, p. 826.

12 Hébert, *op.cit.*, p. 195.

13 Craig, *op.cit.*, p. 144.

14 Haight, *op.cit.*, p. 65.

15 Craig, *op.cit.*, p. 145.

16 Geller, *op.cit.*, p. 138.

17 Fraser, *op.cit.*, p. 24; *The Vancouver Sun*, 13 Apr. 1950, p. 12.

18 N.J. Karolides, M. Bald, D.B. Sova. *100 Banned Books. Censorship Histories of World Literature* (New York : Checkmark Books, 1999), p. 330.

19 Haight, p. 79.

20 *Vancouver Sun,* 20 Jun 1960, p. 4.

21 "A Chronicle of Freedom of Expression in Canada", Part I (1914-1994), http://www.efc.ca/pages/chronicle/chronicle.html

22 S. Young, "False alarms", *Globe and Mail,* 7 Jan. 1972, p. 7.

23 R. Brown, "Children's book challenges: the new wave", libnt1.lib.uoguelph.ca/CCLText/68/27-32.pdf.

24 "Censorship in British Columbia", http://www.bcla.bc.ca/ifc/censorshipbc/1970.html.

25 M.O. Nolan, "Book banning takes on evangelistic twist", *Quill and Quire,* Aug. 1978, p. 33.

26 "Library news", *Quill and Quire* v. 44, no. 9 (July 1978), p. 33.

27 M.V. Dearborn, *Mailer : A Biography* (Boston : Houghton Mifflin, 1999), p. 228.

28 J.V. McAree, "Failing as artists they turn to filth" in *Globe and Mail,* Thursday, February 3, 1949, sec. 1, p. 6.

29 J. Clydesdale, "The Naked and the Dead by Norman Mailer – Under the Hood", in *This Magazine*, vol. 36, iss. 2 (Sept-Oct 2002), p. 2.

30 D.B. Sova *et* al., *Literature Suppressed on Sexual Grounds* (New York : Facts on File, 1998), p. 205-206

31 Library Council Executive Committee Minutes, University of Toronto Archives (18 Apr. 1962), UTA A86-0011/001, item 7.

32 P. Birdsall & D. Broten, *Mind War: Book Censorship in English Canada* (Vancouver : CANLIT, 1978), p. 48.

33 M. Czarnecki, "Margaret Laurence & the book banners", *Chatelaine,* Oct 1985 (vol. 58), p. 190).

34 M. Laurence, *Dance on the Earth* (Toronto : McClelland and Stewart, 1989), p. 216.

35 N.F. Stovel, "Mourning becomes Margaret: Laurence's Farewell to Fiction" in *Journal of Canadian Studies* 34, no. 4, (1999), p. 106.

36 J. Fuller & S. Blackley, *Restricted Entry : Censorship on Trial* (Vancouver : Press Gang, 1996), p. 76.

37 J. Rule, *Detained at Customs : Jane Rule testifies at the Little Sister's Trial* (Vancouver : Lazara, 1995), p. 18.

38 M. Cohen, *Censorship in Canadian Literature* (Montreal : McGill-Queen's University Press, 2001), p. 24.

39 "Student calls for removal of Findley book". *Globe and Mail,* 6 June 1991, C5.

40 L. Weir, "The Ethos of Censorship in English-Canadian Literature: An Ontopornosophical Approach" in K. Petersen & A. Hutchinson, eds., *Interpreting Censorship in Canada* (Toronto : U. of T. Press, 1999), p. 212.

41 Bill C-54, Sect. 138, a iv.

42 M. Atwood, "Porn speech made to librarians' rally", Fisher Library MS col. 200, Box 146, folder 5.

43 H. Foerstel, *Banned in the U.S.A.* (Westport: Greenwood Press, 2002), p. 230.

44 Sova, *op.cit.*, p. 73.

45 M. Earle, Book review of *A Communist Life* in *The Canadian Historical Review*, v. lxx, no. 3 (Sept. 1989), pp. 470-472.

46 M. Mittelstaedt, "Listen to Parents, Snobelen tells Board", *The Globe and Mail,* Wednesday, February 5, 1997, p. C4.

47 T. Tamson , "The Real Words of Oates' 'Foxfire'", *The Globe and Mail,* Sat., Apr 19, 1997, p. D1.

48 G. Hannon, "Men loving Boys loving Men" in *The Body Politic*, Issue 39 (Dec. 1977-Jan. 1978).

49 G. Hannon, "Courts just love Men Loving Boys" in *Xtra!* Issue 485 (May 29

2003).

50 P.W. Roberts, “The Outlaw Queen of Underground Lit” in *The Toronto Star,* Sat., April 22, 1989, p. M3

51 B. Slopen, “Empire of the Senseless – Ottawa?” in *The Toronto* Star, Sunday, December 18, 1988, p. E4.

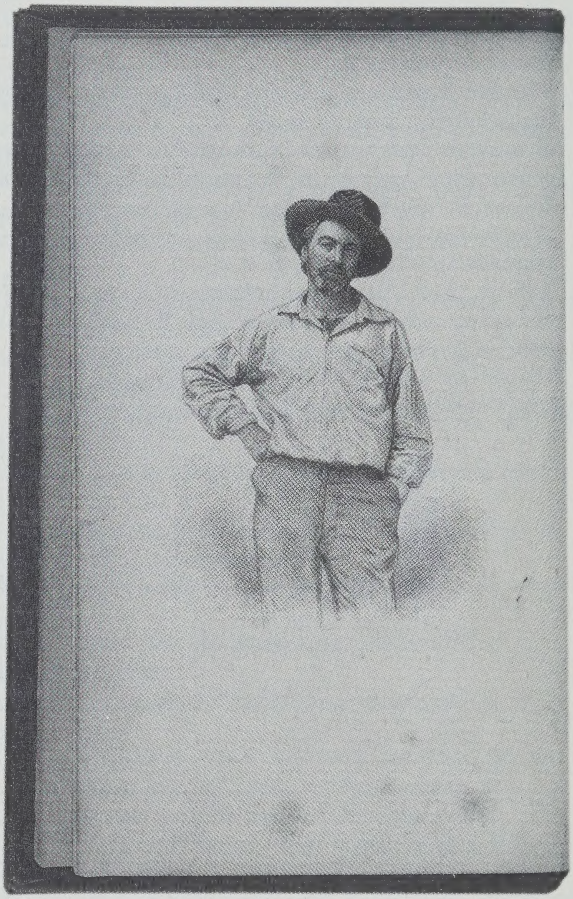
52 W. Noble, *Bookbanning in America. Who Bans Books? – and Why* (Middlebury : Paul S. Eriksson, 1990), pp. 195-96.

53 Although the *fatwa* was ended, some question the validity of this action since only the one who imposes the *fatwa* can lift it. The Ayatollah had died before this decision, and thus in the minds of many Muslims, his verdict remains in force.

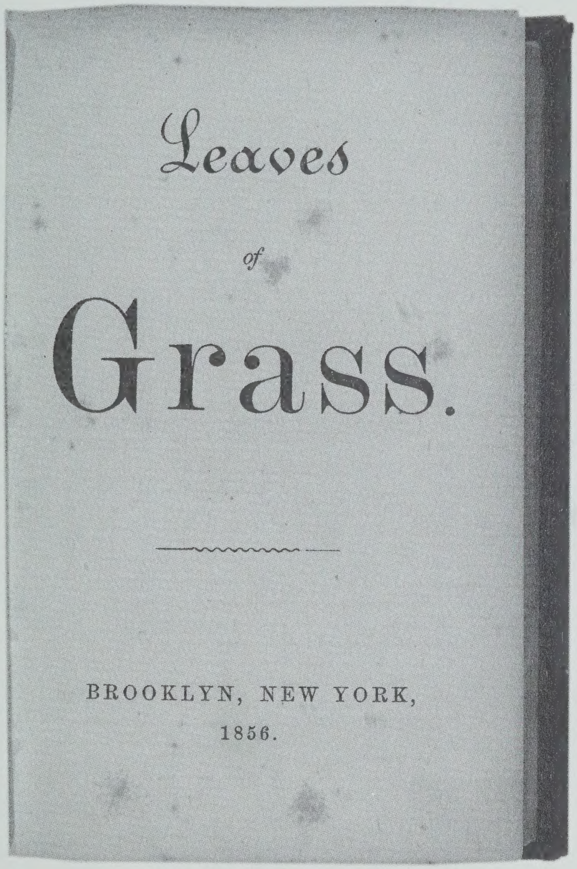
54 “The Satanic Verses by Salman Rushdie ... seized by Canada Customs” in *This Magazine* (Sept-Oct 2002), v. 36 iss. 2, p. 3.

55 S. Parker, “Book (Nancy Friday’s Women on top: how real life has changed women’s sexual fantasies) too hot to touch: B.C. police leave a women’s sex tome alone” in *BC Report,* vol 8, iss. 40 (June 2, 1997), p.19.

56 The 2001 and 2003 Freedom to Read Kit (Canada), http//www.freedomtoread.ca/freedom_to_read_week/



Frontispiece portrait and title page from the first edition of Walt Whitman's *Leaves of Grass* published anonymously in Brooklyn in 1856.



Leaves

of

Grass.

BROOKLYN, NEW YORK,
1856.

באלהי אברהם או בפחד יצחק או באלהי יעקב כי יודע היה יעקב שלבן היה מאמין בתרפים ואמר רואה אלהים עד מי שהוא אלה ולא הזקיקו יעקב כך [redacted] אם תאמר גר לו אלהי אברהם דעתו על [redacted] ואם תאמר לו תשבע באותו שלא נולד ולא טעו נהרג הרי אותה שבועה לא יהא חוטא בה וישקר ואתה תגרום וכתיב אשר פיהם דבר שוא לכך חדל לך׃ ת״ח

יהודי אחד היה מחויב שבועה לגוי אמר מה אעשה אם אשבע באמת ואוציא כספי מידו בשבועה אמת ואתן חציו לצדקה אמר מי שאמר מוטב תשבע באמת והחכם אמר אפי׳ אם תתן כלו לצדקה ומשלך עוד תוסיף לצדקה מוטב שלא תתן לצדקה ולא תשבע אפילו באמת כמה כרכי׳ נחרבו עבור שבועת אמת לכך יזהר אדם שלא ישבע עם הגוי ועם היהודי אלא בפני עדים׃ ת״ט

יהודי אחד העלילו עליו הגוי׳ ואמרו לו כך וכך עשית לנו והוצרך לישבע שלא עשה ונשבע באמת אמר לחכם אני מצטער שנשבעתי אע״פ שאמת נשבעתי ובעל כרחי הוצרכתי לישבע כדי שלא ימיתו אותי לפי שאבי ואמי לא נשבעו מעולם אפילו באמת אמר ליה החכם אם תרצה שיתכפ[redacted]ל עליך שלא תזכיר שם שמים לא באמת ולא בחנם ולא בלעז ולא בשום לשון כמו שרגילים לומר כך יעזרני ה׳ ואתה אל תאמר כך אלא כשתקרא בפסוק ואפילו אל יהי לך משא ומתן אלא אם כן תוכל להאמין בלא שבועה כדי שלא יביאך לידי ש[redacted]׃ ת״ך

כתיב נשבעתי ואקיימה לשמור משפטי צדקך אבל בזמן הזה אין נשבעין שמא יעבור אבל הראשוני׳ אם היו ממיתין אותן לא היו עוברי׳ על שבועתם׃ תכ״א

שר אחד אמר ליהודי יש בידך ממון של פלוני והוא חייב לעברי תן לעברי אמר אין לי ואמר השר תשבע לי שאין לך ורצה לישבע אמרו לו זקני׳ עירו איך תשבע אמר הרי אמרת תן לו משלו שאתה ושלך שלו וכתיב כי ממך הכל ומידך נתנו לך הרי מה שבידי שלי ושל חבירי הכל של הקדוש ברוך הוא אמר לו חלילה לישבע על זה אמר והלא נודרין להרוגין וכולי אמר לו אינו דומה לאותו דבר ואותו דבר אינו נשבע לשקר אבל לשקר אף על פי שלא אמר על דעתי תשבע׃ תכ״ב

כיון שבעבור שבועת שקר נענשו׳ כל העולם למה לא צותה תורה להמיתו ואם תאמר לפי שיכול לומר שכחתי והלא בית דין מלקין אותו אלא כיון שבקל לבו אונסו ועוד כיון שעל זה מביא קרבן׃ תכ״ב

שר אחד היה רע ליהודים שבעירו והיו רוצים לברוח משם ותפסם עד שרחיקם שנשבעו לו שלא יברחו משם ואם תאמר ישאלו על השבועה ויתירו להם היה חילול ה׳ ועוד שלא יאמין ליהודים יותר ה׳ ושמא יתפוש אחד ולא יביאו עוד בשבועה אלא יתעסקו עם המלך עם שר גדול לקחת אותם משם על כרחו׃ תכ״ד

בעיר אחת היה שר רע והיה רוצה להעביר היהודים שבעיר מן הדת וברחו ואמרו קהילות לגזור חרם שלא ידור יהודי עוד בעירו לעולם אמר להם החכם אל תתנו מכשול לפני דורות הבאים אחרינו אלא תגזרו לזמן שהשרים בחיים ואתם ע׳ כיו בראשו של דבר׃ תכ״ה

UNIVERSITY OF TORONTO LIBRARY, 2005 $20.00